Vol. LXX, No. 5 May, 1924

# The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

A WORD TO THE CLERGY ON EDUCATION AND THE SIXTY-EIGHTH CONGRESS ..... 447
The Rev. JAMES H. RYAN, Washington, D. C.
"THOU ART PETROS AND UPON THIS PETRA" ..... 463
The Rev. JOSEPH H. STEWART, Ilkeston, England.
FROM MOUNT CAUCASUS TO MOUNT CALVARY AND BACK AGAIN ..... 470
The Rev. EDWARD S. BERGIN, S.J., Detroit, Michigan.
THE APOLOGISTS OF THE INFANT CHURCH ..... 484
The Rev. JOHN A. HIGGINS, S.M., Greenmeadows, New Zealand.
IRISH ORIGIN OF THE "MISSA DE ANGELIS" ..... 489
W. H. GRATTAN FLOOD, Mus. Doc., Enniscorthy, Ireland.
THE DOCTRINE OF THE VIRGINAL BIRTH AND SOME OF ITS CONSEQUENCES 492
The Rev. VINCENT A. McCORMICK, S.J., Woodstock College, Maryland.
ADVERTISING THE CHURCH ..... 507
MARYKNOLL MISSION LETTERS. L. ..... 517
The Rev. PATRICK H. CLEARY, A.F.M., Korea.
THE PROPER TITLE OF A PARISH PRIEST ..... 520
SOME CUSTOMS AMONG PRELATES ..... 521
The Right Rev. Monsignor O. H. MOYE, P.A., Wheeling, West Virginia.
JURA STOLAE ..... 526
THE ST. CHRISTOPHER MEDAL ..... 528
THE OATH IN THE DECLARATION OF CITIZENSHIP ..... 529
A COMMON SENSE VIEW OF THE 24 THESES ..... 531
The Rev. CLAUDE MINDORFF, O.F.M., Rome, Italy.
THE PSYCHOLOGY OF RELIGION ..... 534
The Rev. CHARLES P. BRUEHL, Ph.D., Overbrook Seminary, Philadelphia.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1924: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
Foreign Postage $1.00 additional
Sole Agents in { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

# PURE ALTAR WINES

## BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

**ST. JOSEPH'S AGRICULTURAL INSTITUTE**

Rutherford, Napa Valley, Cal.—Per Rev D. O. Crowley

**Beaulieu Vineyard**
Office: 486 California St., San Francisco, Cal.
Per G. de Latour

**Beaulieu Vineyard Distributing Co.**
47-49 Barclay St., New York City, N. Y.
T. F. Rodden, Mgr.

## BROTHERHOOD CORPORATION

Vineyards:
**Washingtonville, Est. 1839**
**Livermore, California**

Address all communications to:
**New York Office**
**71 Barclay Street**

## Producers of the Finest Altar Wines in America

In addition to our extensive vineyards and cellars, we have taken over the whole stock of wines produced under the supervision of the Jesuit Fathers of Santa Clara University, which carries the endorsement of His Grace, the Archbishop of San Francisco.

Altar Wines guaranteed to be of a very old vintage

**Kindly ask for Price List and Application Blanks**

***Wines shipped direct to the Reverend Clergy only***

***No dealers have our Altar Wines for sale***

JUNE 13, 1922.

The Archbishop of San Francisco takes great pleasure in certifying that the wine made by the Jesuit fathers, at Los Gatos, California, satisfies all the requirements of the Church when there is question either of the purity of the wine, or the canonical conditions of its use.

LOS GATOS, CAL., JANUARY 15th, 1923

*Rev. Dear Sir:*

The Altar Wines at Los Gatos are made and cared for by our own Brothers: men who have consecrated their lives to God in religion.

His Grace, the Archbishop and the Rt. Rev. Bishops have the fullest confidence that such men, above all others, can be trusted to supply the Altar with not only pure vinum-de-vite, but also made with religious zeal in the observance of all the canons of the Church.

Respectfully yours,
SACRED HEART NOVITIATE, THOS. R. MARTIN, S.J., Rector.

"NOVITIATE" "MALVOISIE" "L'ADMIRABLE" "VILLA JOSEPH"

***Sole Eastern Agents***

## Barnston Tea Co., Limited

6 Barclay Street — New York

CONTENTS CONTINUED


ANALECTA:

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:

I. Dubia soluta in Plenariis Comitiis Emorum Patrum.....503
II. Dubium solutum ab Emo Cardinali Commissionis Praeside.....506

DIARIUM ROMANAE CURIAE:

Pontifical Appointments.....506

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....507
Advertising the Church.....507
Maryknoll Mission Letters. L. (*The Rev. Patrick Cleary, A.F.M., Korea*).....518
The Proper Title of a Parish Priest.....520
The American Clergy and Foreign Politics.....521
Some Customs Among Prelates. (*Monsignor O. H. Moye; P.A., V.G., Wheeling, W. Va.*).....521
Blessing the Baptismal Water in a Parish Church.....523
Some Liturgical Queries about Benediction.....523
Dubium de Extrahendo Foetu.....525
Jura Stolae.....526
Obligation arising from Inherited Bank Stock.....527
Antiphons and Versicles at Magnificat and Benedictus.....528
The St. Christopher Medal.....528
The Oath in the Declaration of Citizenship.....529
The Diocesan Law of Abstinence.....550
A Common Sense View of the 24 Theses. (*The Rev. Claude Mindorff, O.F.M., Rome, Italy*).....531
The Blessing of Ash Wednesday.....533

ECCLESIASTICAL LIBRARY TABLE:

Recent Philosophy: The Psychology of Religion. (*The Rev. Charles P. Bruehl, Ph.D., Overbrook Seminary, Philadelphia, Pa.*).....534

CRITICISMS AND NOTES:

Heuser: An Ex-Prelate's Meditations.....542
Henry: Hints to Preachers.....544
Religious of Holy Child: A Daughter of Coventry Patmore.....545
Sicardo-Murphy: Life of St. Rita.....547
Graham: The Early Irish Monastic Schools.....548
Charakterbilder Katholischer Reformatoren.....549
Dold: Konstanzer Alt-Lateinische Propheten und Evangelien Bruchstucke mit Glossen.....549
Camm: Pilgrim Paths in Latin Lands.....551
Bardenhewer: Geschichte der Altkirchlichen Literatur.....553

LITERARY CHAT.....554 BOOKS RECEIVED.....556



IN the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to the subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

**☞ Subscribers should be on their guard against impostors who represent themselves as agents of the REVIEW. No one is authorized to collect money for the REVIEW.**

# *Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them*

| | |
|---|---|
| BALTIMORE: | **JOHN MURPHY CO.**, Park Avenue and Clay Street. |
| BOSTON: | **BIGELOW KENNARD & CO.**, 511 Washington Street.<br>**THOS. J. FLYNN & CO.**, 62-64 Essex Street.<br>**MATTHEW F. SHEEHAN COMPANY**, 17 and 19 Beach St.<br>**PATRICK J. GILL**, 387 Washington Street. |
| CHICAGO: | **BENZIGER BROTHERS**, 205-207 W. Washington Street.<br>(Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.)<br>**JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street.<br>**ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Ave.<br>**D. B. HANSEN & SONS**, 27 N. Franklin Street.<br>**MATRE AND COMPANY**, 76 W. Lake Street.<br>**SPAULDING & CO.**, Michigan Avenue and Van Buren St. |
| CINCINNATI: | **BENZIGER BROTHERS**, 343 Main Street.<br>(Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.)<br>**FR. PUSTET CO.**, 436 Main Street. |
| CLEVELAND: | **NORTHERN OHIO PLATING WORKS**, 1501 Columbus Road. |
| DENVER: | **JAMES CLARKE CHURCH GOODS HOUSE**, 1638-40 Tremont St. |
| MILWAUKEE: | **BERGS MANUFACTURING CO.**, 483-485 Twenty-seventh Street.<br>**DIEDERICH-SCHAEFER CO.**, 413 Broadway.<br>**A. WERNER**, 649 E. Water Street. |
| NEW YORK: | **BENZIGER BROTHERS**, 36-38 Barclay Street.<br>(Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.)<br>**BLASE BENZIGER & CO., INCORPORATED**, 98-100 Park Place.<br>**DREICER & CO.**, 560 Fifth Avenue.<br>**THE FEELEY CO.**, 10 E. 50th Street.<br>**THE GORHAM COMPANY**, 5th Avenue and 36th Street.<br>**P. J. KENEDY & SONS**, 44 Barclay Street.<br>**FR. PUSTET CO.**, 52 Barclay Street. |
| OMAHA: | **KOLEY AND SON**, 2910 Farnam Street. |
| PHILADELPHIA: | **H. L. KILNER, & CO.**, 1630 Chestnut Street.<br>**J. J. McDERMOTT**, Room 818, 1011 Chestnut Street.<br>**LOUIS J. MEYER, INCORPORATED**, 804 Walnut Street.<br>**F. C. PEQUIGNOT**, 1331 Walnut Street.<br>**A. A. SHAW**, 5813 Windsor Place.<br>**HERMAN J. WOLF**, 539-543 W. Huntingdon Street.<br>**WRIGHT MANUFACTURING CO.**, 133 Master Street. |
| PITTSBURGH: | **E. J. LETZKUS**, 2006 Jenkins Arcade. |
| PROVIDENCE: | **W. J. FEELEY CO.**, 169 S. Angell Street.<br>**THE GORHAM COMPANY**, Elmwood.<br>**W. J. SULLIVAN CO.**, 96 Jefferson Street. |
| SEATTLE: | **THE KAUFER CO.**, 1607 Fourth Avenue. |
| ST. LOUIS: | **B. HERDER BOOK CO.**, 17 South Broadway.<br>**MUELLER PLATING CO.**, 920 Pine St., Imperial Bldg. |
| ST. PAUL: | **E. M. LOHMANN CO.**, 385 St. Peter St. |

# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. X.—(LXX).—MAY, 1924.—NO. 5.


## A WORD TO THE CLERGY ON EDUCATION AND THE SIXTY-EIGHTH CONGRESS.

THE increasing importance of the place which the Federal Government accords to education is becoming more apparent from the great number of bills that have been introduced in the present Congress dealing with that subject. The majority of these bills seek to confer upon the Government a large control or directive power in educational matters. Up to this, such control has been looked upon as the proper function of the individual States. In spite, however, of this generally accepted theory of the relations of the State to education, the Federal Government is, and has been for a long time, in education. Its efforts in the past, mainly concentrated on the stimulation of the educational endeavors of the different States by means of land grants to schools and colleges, did not issue in a policy of control or of centralization. With the enactment of the Smith-Lever and Smith-Hughes bills into law, the door was opened wide to an entirely new conception of the place of the Government in education. The old theory that education belongs exclusively to the States is being slowly but surely broken down by measures designed to increase the liability of the Government for the education of the American people.

The Sixty-Seventh Congress witnessed the introduction of over eighty education bills. The controlling purpose of the majority of these bills was to increase Federal aid and thereby Federal supervision of education. At the present moment about forty educational measures are before Congress. Many of these, it is true, are of little or no general significance, hav-

ing to do with matters properly within the province and under the supervision of Congress. There are, however, a dozen or so bills of major importance, any one of which, should it become law, would but solder anew and more firmly the chains of Federal control which were first forged by the agricultural and vocational education acts. Anyone conversant with the present trend in educational legislation, at least as that trend is mirrored in bills before the Sixty-Eighth Congress, cannot but be convinced that the United States is progressing fast in the direction of a national system of schools.

It is not the purpose of this paper to point out the evils of centralized education, or to discuss the proper place of government in education. Neither shall we present the arguments against a further development of the present policy of granting subsidies to the States on a fifty-fifty basis. These are, assuredly, grave questions, affecting as they do the groundwork of our constitutional system of government. Federal aid to education and a certain amount of Federal control are an unhappy fact. Vigorous efforts are now being made to extend this aid and control to wider fields. A statement and analysis of the many bills before Congress, whose open or concealed purpose is to confer upon the Government still more power in controlling education, and by the same token withdrawing from the individual States some of the power which they now exercise, should prove of great interest to our clergy. It is for this reason that a brief account and estimate of these measures are here presented.

Education bills now pending before Congress may be grouped under the following headings: bills creating new departments; bills dealing with the Bureau of Education; Federal Board for Vocational Education bills, and miscellaneous bills. It is a fact worthy of note that none of the military bills with educational features, which were so numerous and prominent amongst the education bills of the last session of Congress, has been introduced into the Sixty-Eighth Congress. From this angle, therefore, those who are opposed to a further participation of the Federal Government in the educational functions of the States need look for no encroachment on our traditional educational policies. The bills, however, which advocate the creation of Federal departments of edu-

cation have all been reïntroduced and show clearly the tendency of certain groups of educators and legislators to demand of Congress Federal participation in education, a policy which is fraught with the most serious consequences for both government and education.

### Department of Education Bills.

The most important education bills before Congress are undoubtedly those whose purpose it is to create a Federal Department of Education. This movement for national recognition of education is not new in the history of the American school, as it dates back to 1849. Every effort, however, to include a Secretary of Education in the President's Cabinet has failed up to date. The present measures, at least the principal ones amongst them, have received so much publicity that almost every one is acquainted, at least in a general way, with the intent of this legislaton. The consequences of the same, however, have been carefully concealed from the public by the flood of propaganda favorable to the Department of Education idea. This partisan propaganda is vigorously disseminated by the National Education Association and the different women's organizations affiliated with it, as well as by the Scottish Rite Masons, Southern Jurisdiction.

### THE STERLING-REED BILL FOR A DEPARTMENT OF EDUCATION

### S. 1337 AND H. R. 3923.

The most important features of this Bill are the following:

1. It creates a Department of Education with a Secretary in the President's Cabinet.

2. It transfers to the Department of Education the Bureau of Education. As to the other educational functions of the Government, Congress is to determine whether they shall be transferred to the new Department.

3. It appropriates $500,000 annually for the conduct of the Department.

4. It appropriates $100,000,000 annually from the Federal Treasury to States which appropriate an equal sum as the Government does.

5. This money is to be spent as follows:

(a) $7,500,000 for the removal of illiteracy;
(b) $7,500,000 for Americanization;
(c) $50,000,000 for the equalization of educational opportunity;
(d) $20,000,000 for physical education;
(e) $15,000,000 for teacher-training.

The Sterling-Reed bill was introduced in the Sixty-Fifth and also in the Sixty-Sixth Congress by Senator Smith and Congressman Towner, and was known as the Smith-Towner Bill. Failing of passage, it was reïntroduced in the Sixty-Seventh Congress by Mr. Towner and Senator Sterling, and known as the Towner-Sterling Bill. The two bills were identical, with the exception of a proviso added to the Towner-Sterling Bill which expressly repudiated Federal control of education. In the Sixty-Eighth Congress the same measure is known as the Sterling-Reed Bill.

This important Bill is really two measures, calling as it does for the establishment of a Department of Education with a Secretary in the President's Cabinet and for Federal subsidies to the States, to the amount of $100,000,000 annually. A great deal of opposition has arisen to both of the principal provisions of this Bill, and particularly to the subsidy feature. The Sterling-Reed Bill would perpetuate on a large scale the policy of granting aid on a fifty-fifty basis, initiated by the Smith-Lever and Smith-Hughes Acts. That it would eventuate in a large measure of Federal control of education and pave the way to a national system of schools is the view of many prominent educators and statesmen. While one might approve the Federal Government assisting in the work of Americanization and in the removal of illiteracy, the manner of doing so, as provided in the Sterling-Reed Bill, is very questionable, since it expressly advocates a conferring on the Government of powers which are in excess of those granted by the Constitution, and which can scarcely be made legal by an appeal to the welfare clause of the Constitution. If the States had been or were derelict in their educational functions, the Sterling-Reed Bill might be advocated as an emergency measure. This hypothesis, however, must give way in the face of facts. The Government can only enter into education in the wholesale manner laid down by the Sterling-Reed Bill, if it is

willing at the same time to assume an almost complete control of the school.

The Senate Committee on Education has conducted hearings on the Sterling-Reed Bill. The House Committee on Education is now holding similar hearings. A poll of both the Senate and House Committees reveals the fact that a majority of the members will not vote favorably upon this measure. Its chances of being enacted into law at this session of Congress are not very bright.

### THE DALLINGER BILL FOR A DEPARTMENT OF EDUCATION AND WELFARE

H. R. 5795.

The Dallinger Bill would—

1. create a Department of Education and Welfare with a Secretary in the President's Cabinet, at an annual salary of $12,000.

2. The Department would be made up of four divisions: Education, Public Welfare, Social Service, and Veteran Service. Each division would be in charge of an assistant secretary.

3. The different educational functions now performed by the Government would be transferred to the new Department, on the order of the President.

The other provisions of the Bill have to do with public health, social service, and the care of the veterans.

H. R. 5795 is known as the "Administration Measure". The provisions of this Bill are in line with those advocated by the Brown Reörganization Commission, which was appointed on the suggestion of the late President Harding to correlate the work of the different departments of the Government. President Coolidge likewise, in his first message to Congress, approved the establishment of a Department of Education and Welfare.

The Dallinger Bill differs from the Sterling-Reed Bill in two most important features. In the first place it links up education with public welfare and creates a single department for all the activities of the Government which have to do with the health, education, and social status of our people. In the

second place it does not appropriate any money to be distributed to the States on the principle of dollar for dollar. The advocates of the Sterling-Reed Bill object to this measure on both counts. Some educators, however, are willing to accept the Department of Education and Welfare as a compromise measure. The Dallinger Bill, despite its many faults, is much more acceptable than the Sterling-Reed measure.

The Brown Reörganization Commission has held hearings on the Department of Education and Welfare Bill. The principal opposition came from the representatives of the National Education Association. A few educators, however, approved the department idea. Commissioner Tigert of the Federal Bureau of Education made a strong plea before the Brown Commission for more adequate financial assistance for his Bureau. The Department of Education and Welfare Bill will not, in all probability, be enacted into law at this session of Congress.

### THE TINKHAM BILL FOR THE CREATION OF A DEPARTMENT OF FINE ARTS.

### H. R. 5801.

The Tinkham Bill would create—

1. a Department of Fine Arts, with a Secretary in the President's Cabinet, at an annual salary of $12,000.

2. The Secretary would have charge of the National Gallery of Art, of international relationships in the field of art, and would do everything possible to promote the study of painting, sculpture, architecture, and the development of American art, both here and abroad.

There is no great demand for the enactment into law of the Tinkham Bill. It has received the approval of various art associations and the support for it comes almost exclusively from such circles. This Bill reflects the European attitude toward the fine arts, and if enacted would serve to put under Federal control or direction another important feature of American life. The benefits which would accrue to art education from the Tinkham Bill are more than counterbalanced by the extension of the principle of Federal control to a field of activity which has few if any claims upon the Federal Government.

## Federal Bureau of Education Bills.

The United States Bureau of Education, as now constituted, is under the Department of the Interior, and since its establishment in 1867 has done a great service to American education. The continued usefulness of the Bureau, however, is menaced by the small appropriation under which it must operate. At the present time there is not available enough money to carry out the objectives which it has set for itself; namely, to investigate, study and stimulate education in the United States. Trained workers, specialists, additional quarters are sorely needed for the Bureau. Add to these needs the very important one of coördinating the manifold educational functions now constitutionally exercised by the Government, and one gets a fair idea of what is required as far as reörganization goes, in the present Bureau. The following bills would serve to correct some of the present evils, and one in particular, the Dallinger Bill, if it became law, would place the Bureau of Education on a sound working basis.

### THE DALLINGER BUREAU OF EDUCATION BILL

### H. R. 6582.

The Dallinger Bill provides that—

1. the Commissioner of Education be recognized as the chief educational officer of the Government.

2. The Bureau should conduct studies and investigations in illiteracy, immigrant education, public school education, vocational, physical education, and so forth.

3. The Bureau should correlate all the different educational functions of the Government, which are now independent of the Bureau.

4. $500,000 would be appropriated annually for the outlined work.

5. A Federal and National Council on Education would be established.

The Dallinger Bureau of Education Bill is a forward-looking piece of legislation, for it recognizes the needs of the situation as they affect the Federal Government and its participation in education, and does not propose to correct present conditions either by establishing a new Federal Department or by grant-

ing huge subsidies, on the acceptance of which the States would be compelled to renounce control of their own schools. That the educational functions of the Government, now spread through scores of departments, should be coördinated in the interests of economy and efficiency, few will deny. Moreover, education needs stimulation, encouragement, and leadership, but not subsidies; and such encouragement would come from a strong, well financed Federal Bureau of Education.

No hearings have been held as yet on the Dallinger Bureau of Education Bill. Its chances of final adoption are brighter than those of any education measure now before Congress.

THE DALLINGER-MCLEAN BILL TO PROVIDE FOR A LIBRARY INFORMATION SERVICE UNDER THE BUREAU OF EDUCATION

H. R. 633 AND S. 557.

The Dallinger-McLean Bill would create—

1. a Division of Library Service under the Bureau of Education, in charge of a director who would be paid $5,000 per annum.

2. The Division of Library Service would collect and organize information concerning Governmental publications, and transmit the same to libraries throughout the country.

The House Committee on Education has submitted a favorable report on this measure. No opposition has developed, up to the present, to the Dallinger-McLean Bill, and the prospects of its passing both House and Senate are fair.

VOCATIONAL EDUCATION BOARD BILLS.

A number of bills deal with the Federal Board for Vocational Education. This Board came into existence by the law of 23 February, 1917. This act extended the education functions of the Government to secondary education, and thus widened the field of Governmental activity, which, under the Morrill Acts and the Smith-Lever Act of 1914, was confined to stimulating agricultural and mechanical education in the colleges. The Vocational EducationAct is the second measure to appropriate money to the States on a fifty-fifty basis. It has certainly brought the National Government into the position of a dominating, if not a directive, influence in vocational education the country over. The following bills seek in one

way or another to make more definite the control of the Federal Vocational Education Board by increasing the funds appropriated by Congress to stimulate vocational training in the States.

### THE FESS BILL FOR THE PROMOTION OF EDUCATION IN HOME ECONOMICS.

S. 1408.

The Fess Bill would amend the Act of 1917 in the following manner. It provides—

1. appropriations for the salaries of teachers and supervisors of home-economics subjects a sum ranging from $500,000 annually, which is increased every year by the sum of $250,000 until the amount of $3,000,000 is reached in 1931, after which date the $3,000,000 would be appropriated annually.

2. In order to receive these appropriations the State Boards of Vocational Education must submit to and have approved by the Federal Board for Vocational Education plans showing the kinds of home-economics education for which it is proposed that the Federal appropriation shall be used. The Fess Bill also lays down other restrictions which the States must accept.

This measure is another fifty-fifty bill and exhibits in unmistakable terms the worst features of such legislation. It lays down Federal standards, which State schools must accept under pain of not receiving any Federal money. It likewise demonstrates that the advocates of Federal subsidies are never satisfied with the amount of money originally appropriated by Congress and are constantly asking for more. The Fess Bill is an object lesson for all legislators who would support such legislation as is embodied in the Sterling-Reed Bill.

### THE PURNELL BILL FOR A MORE COMPLETE ENDOWMENT OF AGRICULTURAL EXPERIMENT STATIONS.

H. R. 157.

The Purnell Bill provides that—

1. Congress appropriate $15,000 for the year 1924 and increasing sums up to $85,000 in 1931, and thereafter $85,000 annually, to agricultural experiment stations established by the Act of Congress of 2 March, 1887. This money is in addition to that already appropriated.

2. The Secretary of Agriculture has charge of and will report to Congress on the work done by these stations.

The Purnell Bill extends the aid already given to agricultural experiment stations. Considering the present economic condition of the country and the almost universal demand for a reduction of taxation, it is not probable that this Bill will pass the present Congress.

*The Baker Bill* (H. R. 152) provides for the establishment and maintenance of a forest experiment station in coöperation with the University of California. An appropriation of $40,000 is asked for this purpose.

Two bills have been introduced by Mr. Dallinger dealing with the Act for the promotion of vocational rehabilitation.

THE DALLINGER BILLS TO AMEND SECTIONS 1, 3 AND 6 OF THE ACT TO PROVIDE FOR THE PROMOTION OF VOCATIONAL REHABILITATION OF PERSONS DISABLED IN INDUSTRY.

H. R. 4165 (BY REQUEST).
H. R. 5478.

The Dallinger amendments would—

1. appropriate in coöperation with the States the sum of $1,000,000 annually for three years for vocational rehabilitation.

2. The money would be spent under the supervision and control of the State Boards of Vocational Education.

3. The amendments appropriate $75,000 annually for four years to the Federal Board for Vocational Education, for the purpose of making studies and investigations.

These measures are an extension of the principle of fifty-fifty grants, sanctioned by the Smith-Lever Act, and are concrete instances of the insatiable appetite of Federal bureaus for additional Congressional appropriations.

Bills asking an extension of the aid already granted by the Government to vocational education have been introduced, for Alaska by Mr. Sutherland (H. R. 7646); for Porto Rico by Mr. Davila (H. R. 6141), and for Hawaii by Mr. Johnson (H. R. 4121). The Johnson Bill passed the House of Representatives on 21 January, 1924.

Three bills have been introduced which would promote physical education by granting to the States certain sums of

money on the usual condition of a like appropriation by the States.

### THE FESS PHYSICAL EDUCATION BILL.

S. 1409.

The Fess Bill—

1. appropriates $10,000,000 for the current year and subsequently one dollar for every child of school age, for the preparation and salaries of supervisors and teachers of physical and health education. This appropriation must be matched by the States accepting the Act.

2. It appropriates $300,000 annually to the Bureau of Education in order to make studies and investigations in physical education.

3. It appropriates $200,000 annually to the United States Public Health Service for salaries to nurses, and so forth.

4. It provides also for the usual limitations and safeguards in the use of Federal money by the States, a prominent characteristic of all legislation of this type.

### THE BACON BILL FOR THE PROMOTION OF PHYSICAL EDUCATION.

H. R. 4800 AND H. R. 7450.

The Bacon Bill (H. R. 4800) provides for—

1. an appropriation of $5,000,000 annually for physical education in coöperation with the States. The States must accept the Act and appropriate an equal amount of money in the usual manner.

2. The work is to be supervised by the Federal Bureau of Education, under a division of physical education, which the Bill establishes and for the expenses of which $200,000 annually are appropriated.

Both the Fess and Bacon bills emphasize a portion of the Sterling-Reed Bill and exhibit all the features of Federal aid and control, which are the outstanding notes of that much discussed measure.

H. R. 7450 differs from H. R. 4800 in this, that it does not ask for any specific sum of money to be appropriated from the Federal Treasury, but leaves the matter of appropriation indefinite. Both the Fess and Bacon bills are fifty-fifty bills. The Fess Bill expressly and in practically so many words be-

stows on the Federal Government absolute power in all matters affecting the physical education and training of the school children of America, and places under the control of the Federal Bureau of Education the whole system of physical and health education in this country. The far-reaching effects of such an educational policy can hardly be estimated at the present time. Fortunately, there is not the slightest prospect that either measure will pass Congress and become law.

### Miscellaneous Bills.

There are a dozen or more education bills before Congress asking for the organization of education boards of one kind or another, or for the creation of certain kinds of educational institutions to be financed and operated by the Federal Government. Most of these bills reveal the tendency, always present in Congress, to place each new educational project under a separate bureau. They thus represent a contrary policy to the consolidating features so prominent in the Department of Education legislation.

### The Yates Bill for the Establishment of a Bureau for the Study of Delinquent, Dependent and Defective Classes.

H. R. 5089.

The Yates Bill provides for—

1. the establishment of a bureau in the Department of the Interior, whose function shall be to investigate the "abnormal classes";

2. the appointment of a director at an annual salary of $7,500, and other assistants;

3. the appropriation of $20,000 for the purchase of books, instruments, and supplies.

### The Tillman Bill for a National Board of Rural Industrial Schools for Mountain Children.

H. R. 571.

The Tillman Bill would—

1. create a National Board of Rural Schools for Mountain Children, the members of which would receive an annual salary of $6,000.

2. This Board would investigate the school facilities in mountain districts of the United States.

3. $300,000 would be appropriated to pay the expenses of this investigation and for the building and maintaining of schools which the investigation discloses to be necessary.

These mountain schools, if established, would be Federal schools. How their presence and administration by Federal officers in the different States can be squared with the sovereignty which each State is supposed to possess in education is not made plain in the text of this Bill. The Tillman Bill is a bold invasion of States' Rights in the matter of education and should be promptly defeated.

### THE RAKER BILL FOR THE CREATION OF A BUREAU FOR THE DEAF AND DUMB.

H. R. 108.

The Raker Bill would create

1. a Bureau for the Deaf and Dumb in the Department of Labor, with a director at a salary of $3,000 per annum.

2. The Director shall investigate the problems of the deaf and dumb from every angle and suggest means for their advancement, especially for their education.

### THE BACON BILL FOR A COMMISSION TO ASCERTAIN THE POSSIBILITY OF ESTABLISHING A NATIONAL CONSERVATORY OF MUSIC.

H. R. 7011.

The Bacon Bill provides for—

1. a Commission on the Establishment of a National Conservatory of Music to determine if a national conservatory is needed. $20,000 is appropriated for the expense of the Commission.

### THE FLETCHER BILL FOR THE ESTABLISHMENT OF A NATIONAL CONSERVATORY OF MUSIC.

S. 808.

The Fletcher Bill would—

1. establish a national conservatory of music at Washington, with branches at other places as needed, to educate pupils in all kinds of music.

2. It outlines the qualifications for board members and faculty.

3. The Director-General of the conservatory would fix standards for admission and rules governing free scholarships.

4. $50,000 would be appropriated to carry out the work outlined in the Bill.

THE LANGLEY BILL TO PROVIDE A SITE FOR THE NATIONAL CONSERVATORY OF MUSIC.

H. R. 3857.

The Langley Bill provides that—

1. the Chief of Engineers, U. S. A., shall select a site and grant permission for the erection of a national conservatory of music, on public grounds in the city of Washington, and that the erection of the building shall begin not less than two years after the passage of the Act.

The three measures looking toward the establishment of a national conservatory of music are being urged by musical organizations through the United States. These measures undoubtedly will be introduced into every succeeding Congress until their promoters come to realize that no Federal funds shall be appropriated for such purposes.

THE FESS BILL TO ESTABLISH A NATIONAL UNIVERSITY.

S. 1410.

The Fess Bill creates—

1. a National University at Washington to be known as the National University of the United States.

2. The purposes of this National University shall be to promote science, pure and applied; to train government workers, and to coöperate with colleges of agriculture, mechanic arts, State universities, and so forth.

3. Only graduate students, holding M. A. degrees, are eligible for admission. The National University would grant no degree.

4. $500,000 is appropriated for the expenses for the year 1924-1925. Moreover, all government libraries, museums, and so forth, would be open to the graduate students of the National University.

The idea of a National University dates back to the earliest days of the Republic. Washington advocated some such plan and Thomas Jefferson was strongly in favor of a National University. This measure has been brought up constantly since the days of Jefferson. There is no strong pressure from education sources for the creation of a National University. Most of the propaganda in its favor appears to issue from the Scottish Rite Masons, Southern Jurisdiction. Until the idea of a National University can rally to its support the majority opinion of university educators, there is little or no chance of its establishment.

THE RAKER BILL FOR A NATIONAL SCHOOL OF CORRESPONDENCE.

H. R. 124.

The Raker Bill would—

1. establish a Board under whose direction the Commissioner of Education would by correspondence acquaint the people of the United States with the research work done by the Government. The Board would submit to Congress the cost of such service.

The Raker Bill creates a national correspondence school in the Bureau of Education. No serious objection can be made to this proposal. As a matter of fact, it might prove a valuable means for raising the educational level of the people of the United States. On the other hand, there is no strong popular demand for the creation of such a school.

THE HUDDLESTON BILL FOR A BUREAU FOR THE STUDY OF INTERNATIONAL PEACE.

H. R. 4112.

The Huddleston Bill provides that—

1. a Peace Bureau be established in the State Department to make a scientific study of the causes of war and of all questions, racial, religious, economic, etc. affecting international peace;

2. a director and assistants be appointed to study and report on all these questions.

THE GILLETT-KEYES BILL FOR THE WORLD-WIDE EXTENSION OF EDUCATION.

H. R. 2657 AND S. 694 (BY REQUEST).

The Gillett-Keyes Bill creates—

1. a Commission to extend, in coöperation with other nations, education to all mankind.

2. The Commission would consist of the United States Commissioner of Education and four other persons to confer with foreign authorities. It is particularly asked to induce the League of Nations to make world education a feature of its policy.

3. It appropriates $10,000,000 to carry out the provisions of the Bill.

It has never been made public what interests are behind this measure. The Y. M. C. A. Overseas Educational Commission advocated the establishment of a Bureau of Education under the League of Nations. As for the ten million dollar appropriation, the sum is preposterous. It is unthinkable that Congress should appropriate that amount of money to accomplish the ill-defined and more or less illusory purposes of the Gillett-Keyes Bill.

From this brief and admittedly inadequate survey of the education bills now before Congress, the conclusion that the Government is attempting by such legislation to widen its educational influence more and more, can scarcely be gainsaid. Judging from the plethora of educational bills before the Sixty-Eighth Congress, we are no longer content to confine our efforts to encouraging and assisting States in their different educational programs. These bills all seek to broaden and deepen the Federal interest in education by means of large grants in money to the States. That such a practice involves questions of the constitutionality of Federal financial assistance is evident to anyone acquainted with the history and development of our American democracy. Other than legal factors, however, have entered into the situation. Economic, psychological, and even racial interests, are involved. The trend toward educational centralization is only one aspect of a wider tendency in the line of federalism in the fields of public health,

morals, labor, capital, and interstate commerce. How far this policy of centralization can be pursued without doing grave injury to the constitutional basis upon which the Republic has been built, now becomes, in the light of recent and proposed legislation, something more than a purely academic question.

An organized movement against further centralization and a widespread desire for the abolition of a great deal of the bureaucracy now existing in Washington are beginning to appear in legislative circles. While the opposition to bureaucracy has not attained anything like the proportions of a national revolt, the people are restless under the present burdens of taxation and official red tape. There are not lacking significant signs that further encroachments of the Federal Government upon the rights and duties of the several States will be stoutly resisted.

As far as education goes, the movement toward centralization must be checked immediately. It has progressed too far already. The old theory that education is the exclusive function of the States still holds good, constitutionally and practically. This principle must be maintained at all costs, and especially now in the face of the rising paternalism on the part of the general Government. No one will deny that education presents national problems and should be encouraged by the Federal Government. But between the extremes of a policy of *laissez passer* and a policy of Federal control, there is assuredly a sound middle road. It is this road which our representatives in Congress must discover and should follow.

JAMES H. RYAN.

*The Catholic University of America,*
*Washington, D. C.*

---

## "THOU ART ΠΕΤΡΟΣ, AND UPON THIS ΠΕΤΡΑ."

### Note on the Greek of Matt. 16:18.

IT is generally and rightly stated that in the great Petrine text (Matt. 16:18) our Lord used the same word twice: "Thou art Kephas and on this kephas . . ." It appears however arguable, especially to those who rely on the scholarship of A. V. and R. V., that whatever our Lord may have said, we have to deal with the Greek of St. Matthew, and that to the

writer of that and to his immediate readers, no identity could have been expressed or intended between the rock and St. Peter, since there is a difference of gender and therefore of form (Thou art Petros and upon this petra)—nay, a difference amounting to one of words, since Petros means stone, and petra rock. Had identity been intended, it would be argued, this could easily have been expressed. For either petros can mean rock or it cannot. If it can, then the writer (if he had wanted to bring out the identity) would have used it twice: if it cannot, then identification is impossible, otherwise the writer would have used petra or some other word in both clauses.

And this seems to be the specious suggestion intended to be conveyed by the R. V. notes on this text, which with great care and evidently for the benefit of readers unacquainted with Greek (for those acquainted with the language would not need the information) explain that our Lord used Petros in the first case and petra in the second.

Still more does the A. V. seek to bias its readers in the same direction by its translation of John 1:42. This, as all know, runs: "Thou shalt be called Cephas which is by interpretation a stone."

Here then is a point. In New Testament Greek does petros mean a stone? Or can we prove that the A. V. of John 1:42 is demonstrably and necessarily a mistranslation, that petros, as a name, does actually and only mean rock and that to the mind and in the ears of the writer and early readers of St. Matthew's Greek, the identity of Peter and the rock would have been obvious and even necessary? I think we can. If we turn up petros in Liddell and Scott's lexicon, we find that it is a poetical word, with the appended note: "The usual prose word is *lithos*". If next we consult a Greek New Testament concordance, we find this statement entirely borne out as regards the New Testament. In the New Testament petros *is never used at all* as a common noun: it is used exclusively as a name, as the Greek equivalent of the name Kephas. For stone *lithos* is used always. Even St. Peter in those texts where it is supposed that he is thinking of his own name, uses lithos (1 Pet. 2:5). Nay more; where having used lithos, he wants a second word for stone, to ring the changes in accordance with Hebrew usage, where in fact petros, if at

all a possible word, would have been particularly handy, it does not occur to him: petra is alone available and we have to translate "a stone of stumbling and a *rock* of scandal". The fact that these words appear to be a reference to Is. 8:14, where the same change occurs in the Septuagint, only antedates the non-use of petros as a common noun and adds force to the argument.

This means that petros as a common noun is *entirely absent* from the New Testament vocabulary. The word as a common noun was probably unknown to New Testament writers, who are not likely to have been acquainted with classical poetry.[1] Petros to them is simply a translation of the name Kephas: and this, be it noted, *not in the sense of stone*, for to them stone is "lithos" only, but in the clear sense of "petra", rock. In a word, Petros is not the petros of classical poetry, but simply petra with the masculine termination required to make it a man's name. Its use in the first clause of Matt. 16:18 and elsewhere, as the Greek of Kephas's name, makes it incontrovertible that Peter is identified with the rock. But why then, it may be asked, did not the writer use petra twice? The answer is simple. Petra, as it stood, could not be used in the first clause because in Greek a man's name cannot have the feminine termination. Hence the same exact termination could not be used twice in Greek: petros could not be used in the

[1] St. Paul certainly had some knowledge of ancient Greek poetry, since he quotes Epimenides, Menander, and Aratus. This does not, of course, necessarily prove that he knew of petros for stone, though he may have done so. At any rate he never thinks of using it himself. For him stone is lithos and its nearest doublet for him, as for Peter, is not petros but petra. Thus in Rom. 9:33, where he quotes the Septuagint Isaias more loosely even than St. Peter, he still uses petra. If, on the other hand, his probable knowledge on this point be insisted on, it is the more remarkable that he, alone among New Testament writers, almost never uses Petros for Peter's name. Outside Galatians it is his invariable rule to use Kephas. In Galatians his use is not quite invariable, nor are the readings quite certain. But MS. authority is very strongly in favor of Kephas throughout this Epistle also, except in 2:7, 8 (witness the readings of R. V.). Now in these and the first few words of the next verse St. Paul is reporting other people's thoughts, their recognition of an analogy between Peter's leadership among the twelve and his own among the apostles of the uncircumcision. ("When they had seen . . . when they had known . . .") : immediately he returns to pure narrative, he uses Kephas again at once—the reading being quite undoubted. This is of interest since, if we incline to believe that St. Paul knew of the poetical use of petros for stone, this insistent use of Kephas for Peter's name disposes of the possibility that to him there was any distinction between Peter and the rock. In other words, this very exception, if granted, adds support to what is said in the text both here and later on.

second clause because it was not possible as a common noun, nor petra in the first because it was not possible as a man's name.

Moreover by the time the text was written or translated, Petros was already crystallized as Peter's name: and, as we have seen, the fact that this name was turned into Greek by the very word "rock" with only the terminal change required to make it a man's name, proves not only that our Lord employed the same word in each clause, but also that His disciples understood Him to identify the rock with Peter.

The A. V. translation then of John 1:42 is a mistranslation in more than one way. The indefinite article should not be there, since it is a proper name. Stone is completely wrong; it should be Rock; and Rock with a capital R, since this capital does in English just what the termination os does in Greek, changes a common noun into a proper name. "Kephas, which is by interpretation, Rock." The R. V. too is misleading and disingenuous, while pretending to be scrupulously fair. In Matt. 16:18 it draws the attention of those who cannot judge the evidence to the difference between Petros and petra, while in John 1:42 it gives, as our version does, "Peter," in the text, adding in a note: "that is Rock or Stone". Now, as we have seen, Petros in New Testament Greek cannot mean stone, but means exactly what petra means, only as a name; and the sound and meaning of Matt. 16:18 to contemporary readers would be "Thou art Rock and upon this rock . . . " just as truly as if they had known Aramaic.

And that to bring this out was the intention of the writer gains support when on comparison of the two texts we see that, whereas St. John in recording the promise of the name, puts the actual word Kephas into our Lord's mouth—the only time it is used in his Gospel—the Greek Matthew in recording the bestowal of the name does not give the actual word, but its Greek equivalent, with the evident intention of linking it with the Greek for rock which is to follow.

The strength of these facts is brought home when we consider that our Lord gave to Simon not merely a name he had not previously borne, but a name that no one had previously borne. He coined a name to express His idea and purpose, by turning a common noun into a proper name. Nor only this. The Apostles also practically, as we have seen, coined its

Greek from Petros, to reëxpress and perpetuate the idea. In fact it is not too much, I submit, to say that so far from the form Petros weakening the Catholic position, the very determination thus shown, to perpetuate the meaning of Kephas, precisely as petra, and in such a way as could be habitually and becomingly used of a man, shows the importance of Peter's name in the eyes of the early Church.

This is enhanced by contrast with the treatment of the name Boanerges given to the sons of Zebedee. No effort is made by coining a new Greek name to perpetuate this word to non-Jewish believers, as in Petros from Kephas. It is simply translated and its meaning given in two separate words. Moreover it is mentioned but once (and in St. Mark, that is Peter's Gospel, by the way). Still stronger is the argument when we find that the same holds good of the names of all the other Apostles. No new Greek names expressing the *meanings* of the Aramaic names of John or James or Andrew or Matthew or even Simon are ever coined As far as the New Testament writers are concerned, we are even left in complete ignorance of the meaning of these names (the meaning of Thomas as twin, Didymus, is given by St. John; but he is never called simply Didymus). How different is the treatment of Kephas. As regards this name we have first the solemn promise of it carefully recorded and its meaning interpreted, then the more solemn bestowal and its application explained. Every Gospel draws attention to the name as one specially conferred by our Lord. Every Gospel takes care to bring home to its readers the meaning of this name: it is not merely transliterated, as in other cases; a new name is coined in the vernacular to express its meaning to the faithful; and every Gospel uses this. Throughout the New Testament this name is the one he is most frequently called by and at last almost entirely supplants his original name. He is called simply Kephas (or Peter) by St. Paul, and Peter by the other writers (Simon Peter by St. John, and "Simon who is surnamed Peter" by the Angel to Cornelius). After the new name has been bestowed he is called Simon alone only by our Lord, by St. James once (Acts 15:14), and by the disciples once (Luke 24:34)—always in reported speeches. To the Church at large he is simply "Rock". For to return to our point, Kephas or Petros must have sounded to

the members of the early Church not, like Peter, as a name familiar, but like Rock, as a familiar word turned into an unfamiliar name. And this was done on purpose so that whenever they called him by that name they must have visualized him as the "rock" on which Christ built His Church: the very name must have been a ceaseless reminder of his official relation to the Church.

And it is just this official relation to the Church that the repetition of the word in Matt. 16:18 brings out and emphasizes. Lightfoot, for instance, suggests that if our Lord had intended the rock to be understood "strictly of St. Peter himself" we should expect "*epi soi*", "upon thee I will build my Church". He does not apparently see that the repetition emphasizes both the new name and its purpose: brings out its official meaning. *Epi soi*, we may grant, would have been too personal: it was not so much on Peter as on Peter's office and prerogatives that the Church was to be built for all time: not so much on this man as on this rock.

Lightfoot's own explanation, as a fact, is not only inadequate but *self-contradictory*. It also shows that he cannot rid his imagination of the idea that our Lord used two words, though his scholarship tells him that He used only one. He says, "It seems to me more strictly explained not of Peter himself, for then we shall expect *epi soi*—but 'on this constancy, this firmness of thine'". Does he not see that if petra is Peter's firmness, it is precisely on Peter's *personality* that Christ would be describing Himself as building His Church? "Thou art a strong man and on this strength of thine." And this is just what our Lord does not say—we might have expected then *epi soi*, upon thee. Instead He repeats the exact word. Put rather, "Thou art a strong man, and upon this strong man I will build my Church," and already by the repetition it is lifted somewhat out of the merely personal into the official: still more with a new name given and then repeated as a common noun. The whole context with its forceful introduction: "Blessed art thou, Simon, son of John . . . , but *I* say to thee that thou art Rock and upon this rock I will build my Church", shows that our Lord is speaking of some important and lasting fact, of some official relation of St. Peter to the Church, a relation which He had in mind when He first

promised the name—for which Peter was chosen if you like, because of his faith—and the result of which was to be that the gates of hell should not prevail against the Church. Lightfoot's interpretation, if it means anything, simply makes our Lord congratulate Himself on having found a man strong enough to support by his personal influence a Church that would otherwise perish: so little does the Anglican position warrant reliance on God's power. In reality Christ is making a glorious promise of inviolability to His Church and to Peter.

There is question too—we must not forget—not only of Peter's relation to the Church, but of the Church's relation to Peter. She is portrayed to us as built for all on a rock: the rock is part of her constitution. Peter's office must continue and be the rock on which the Church is built after his death.[2] This the repetition brings out, besides emphasizing the identity of Peter in his new position with the rock.

Again: the force of this repetition may be illustrated by the hypothetical substitution of another metaphor. Oddly enough in English medieval writers there appears, I believe, once or twice a confused idea that the name Kephas had some connexion with the Greek *kephale*, head. Now, supposing our Lord had used this metaphor and said, "Thou art Head and under this head I will put my Church," who could have doubted Peter's Primacy? Yet in the light of facts one feels that "head" would not have done so well and that in reality the metaphor of the rock is both better and stronger. "Head"

[2] One is tired of the reiterated assertion (Dr. Lightfoot makes it) that what is said of Peter here "might be said and is said elsewhere of the other Apostles". It is palpably untrue. When is any other Apostle given Rock as a new name and told that he is the imperishable rock on which the Church is built? When is any other Apostle promised the Keys of the Kingdom of Heaven? The power to bind and to loose is promised subsequently—one grants freely—to all the Apostles *in union with St. Peter* who had already received the promise as Rock and Key-bearer. Lightfoot, one supposes, is thinking of Eph. 2:20, where St. Paul speaks of Christians as being "built upon the foundation of apostles and prophets". If so, the text in reality tells against his exegesis here. For it is clearly not by reason of their constancy and firmness "that the prophets of old and the Apostles are the foundation, but by their official position, as Jesus Christ, whom they foretold and preached, is the chief cornerstone. Considering St. Paul's quite clear statement—all the more cogent because incidental—of Peter's primacy in Gal. 2, and that he always puts him in a place of preëminence when his name occurs in his other Epistles, this text, if it tells either way, so far from telling in favor of Dr. Lightfoot's suggestion, tells rather in favor of the Catholic interpretation of Matt. 16:18. To go into detail on St. Paul's belief about St. Peter would take us too far from our main point.

would have expressed both too much and too little. Too much, because the Headship of Christ (e. g. Eph. 1 : 10) connotes things that are not included in the prerogatives of Peter. While the metaphor of the rock brings out more forcibly than the other just those qualities which the Church has gained from the Primacy — unity, solidarity, independence, endurance, strength.

One last observation. It is worthy of remark that it is precisely among those nations of Europe in whose languages —as in English—the words for Peter and rock are from different roots (where the identity of meaning is not on the surface) that Protestantism has prevailed: while where the words are similar Catholicism has retained its hold. (Notice in this connexion the Vulgate's care to preserve the similarity by employing the Greek work in petra.) I do not say that this is the total explanation of Protestantism, of course; but it may well have had some effect. One may at any rate be excused for thinking that were people compelled to read and to hear continually: "Thou art Rock and upon this rock I will build my Church," they could scarcely remain so completely blind, as they at present can remain, to the force of our Lord's words to St. Peter.

JOSEPH H. STEWART.

*Ilkeston, England.*

---

## FROM MOUNT CAUCASUS TO MOUNT CALVARY AND BACK AGAIN.

### I.

WHEN a poet has made his name a synonym for sublimity he has won a place on the topmost peak of Parnassus. So, at least, it should seem. But there are two poets by whom this triumph has been achieved, and yet the place assigned them has been one or other of the crags that tower to somewhere just below the summit. "Sublimity, thy name is Milton," may be said to sum up the verdict of modern criticism. Put Æschylus in place of Milton and you have what the ancients thought about their poet. It is in his conception of the enemy of the human race that we find Milton's genius strained to its utmost; while Æschylus is at his sub-

limest in his portrayal of the friend of man, Prometheus, who wrested blessings for us from the hands of the grudging gods.

The lonely mountainside on which the great-hearted Titan lies outstretched for many a rood is the sublimest single spectacle which ancient literature has to hold up to the imagination—made so by the age-long torments of a helplessness too great to be crushed by the power of Zeus. Such a figure against such a background is alone enough to account for the hold of the *Prometheus* upon the imagination; but generations of readers have been gazing at him with the deeper feeling that he embodies the effort of pagan genius to escape from the tyranny of Fate.

How came Prometheus upon his rock? Zeus himself would be puzzled for the answer. And this, to a reflecting mind, is the saddest part of all the tragedy. If the final issue actually rested in the hands of the victor the prisoner in his chains could give himself this satisfaction, at least, that the defiance he hurls at the Thunderer is aimed at the right mark. But, in the last resort, what had Zeus to do with the matter? Milton's magnificent words, "what I will is fate", will not fit in his mouth; still less will those beautiful ones of Dante, so much admired by Matthew Arnold, *in la sua volontade è nostra pace.* Alas for the pity of it all that the response to the most anxious questionings of the soul should come from a thing so unfeeling, so unsympathetic, so mechanical as a pair of scales. They are a something which no one can decently get mad at. If there is anything to choose between the fetichism of the child who retaliates upon them for the injury of a bruised shin and the unreasonableness of his more sophisticated father who enters into an argument with the owner to show that the right place for them is the wrong one, at least it may be thought something in favor of the workings of the childish mind that it shows kinship with Greek thought. At any rate, father and child agree in this that they wish to pour out the vials of their wrath on some one that can be scalded. In ancient times every sorrow that bruised the human heart was weighed in just such a balance.

This it was that petrified the tears of ancient Paganism. Paganism, by the account which it gives of itself, was a world in which things went wrong below and the gods were at

cross purposes above, while over all stood Ανάγκη, stern necessity. And this, of itself, is enough to explain the unsatisfying, even the depressing effect which pagan literature has upon the Christian soul. There is a wail sounding through it, heard first in the glorious dawn of the epic, rising to a shriller discord in the full meridian of the Attic drama, and sighing itself out at last amid wine and tears in the sunset glories of the Augustan lyric. The ancient pagan could be serious or he could be merry, but he could not face the serious realities of life with gladness. Homer, with all his sweep and energy and effervescent vitality, does not exhilirate. The grown-up children who are his heroes know how to steal an escape from sober thoughts, but they find the dread Spinsters awaiting them when they return face to face with themselves. The Athenian dramatists have a genius for the language of woe, but they own themselves powerless to smooth down the horrors they have raised. Most distressing of all is it to hear the healthy-minded Horace lift as the burden of his song the counsel to eat and drink and be merry, for to-morrow we die. It would be easy to pursue this characteristic into the details of myth, literature, art, and speculation; but enough has been said to call attention to a trait of the utmost importance in ancient Paganism. And all this can be seen summed up in Prometheus upon his rock.

## II.

Turn now to that other figure upon which Christianity has been fixing its gaze for nineteen centuries, as Paganism once gazed upon Prometheus. In the face of the Crucified we behold a woe brought up from deeper depths than any into which Paganism made its soundings, because it springs from a purer love than Paganism felt, or could feel. And as there are profounder depths of pain, so there are loftier heights of self-immolation and moral grandeur. Instead of the Titan's curse, there are words of forgiveness, resignation, and peace—simple, but the sublimest that ever passed human lips. And instead of the laughter of the gods, there is inexorable justice, indeed, but meeting in infinite perspective inexhaustible love. Upon that figure the Christian world has been resting its eyes for ages, not frozen to the heart as were those for whom the Erinnyes were a bristling horror. Ah, no! Out of the lowest

depths of human anguish there has issued a hope which has ever since been hymning to the skies, causing the meanest of mortals to raise his head from the dust and feel that he is neither as a clod to be weighed in a pair of scales, nor as flies to little wanton boys to be killed for the sport of the gods, but a deathless spirit which can say to itself, "All things are mine, and I am Christ's and Christ is God's."

Paganism took the love and the anguish, the struggle and the failure, the yearning and the disappointment of life, and setting them to moan over the crib where man is born, the field where he toils, and the grave where he lies buried, created a discord which is sublime. Christ took the same tones, and not only taught them a deeper meaning, but built them into a harmony which charmed Paganism to silence. Suffering and death, which every mortal must either try to crowd out of his thoughts or think of as tremendous in their import, Christ puts into a place which he as Lord of the universe means them to fill. There is a place which they occupy in the eternal counsels, and he provides no nepenthe draught for them. The use he has for them is salutary and makes them sweet. From the love of Christ the step is not far to love of his Cross, so that love, even when feeble and only a little, gives strength enough for all that human nature has to bear; but it can grow so strong that it makes a saint enamored of the Cross, so that one cried out "To suffer or to die", and another in higher transports still, "Not to die, but to suffer". In the stigmata of Saint Francis we see it extending its sway from the soul over the body. And Thomas à Kempis shows us how it can take hold of the mind and create a Christian *Weltanschauung* in his chapter on "The Royal Road of the Holy Cross." The world before Christ is imaged in Chryses, pacing in stillness along the shore of the loud-sounding sea. The world after Christ is imaged in Columbus, since whose day the ocean has been a highroad over which the stately ships sail on to their haven under the hill. Little by little the figure on the Caucasus faded away, and at last vanished like a phantom, as the figure on Calvary loomed larger and larger till the world was at its feet.

III.

Are Christ and Prometheus to change places once more? They must do so for those in whose eyes Christ's own account of Himself becomes falsified. If we do not descend from Calvary with the Centurion, striking our breasts and saying, "Indeed this was the Son of God", with Pilate we must ask Him in scorn, "What is truth?", or with the priests we must treat Him as an impostor, or with Herod we must clothe Him in the garb of a fool. It makes little difference in our regard whether it was the world or Himself that He deluded; the effect is the same on all we have and are and hope to be through Him. We not only make a mockery of all the heart-burdens which past ages have brought to the foot of the Cross, but we tell future ages that they must look elsewhere for a place to cast down theirs.

If it is not for nothing that we have made the journey from the foot of the Caucasus to the top of Calvary it is clear in how different a spirit Paganism and Christianity regard all that can be most awful in the realities of life. But to give fatalism its due, we must allow to it a certain fascination which it has exercised over minds of a brooding and melancholy turn. It has filled the far East with a gloomy mysticism, where it has caused millions in every generation to look forward to Nirvana with longing. Even the more prosaic West, thanks to our Fitzgeralds and Blavatskys, has not been free from its spell; but the cult of Hindoo pessimism can never be more than an exotic on Chrisian soil. The same cannot be said, however, of fatalism of another sort—that Christianized form of it which, under the name of Predestinarianism, has attracted the attention even of minds not otherwise interested in religious controversies for the part it has played in the history of literature and thought. Perhaps as an explanation of the ease with which the mind submits in such a fashion to its own dethronement and enslavement, something is to be said for the view that it finds therein a loophole of escape from the burden of responsibility. The vision of an impending doom lies in the distant future; the pressure of duty is galling and ever-present. So complete is the relief which a fatalistic doctrine has to offer that, if it were lived up to consistently, it would do away

with the very notion of recklessness or caution. Of course it never was reasoned out in theory or acted upon in practice as far as the premises logically require. When Shakespeare says that the fault is not in our stars but in our selves, he makes Cassius rationalize fate away, just as stern old Cato Censor did when he justified himself for going against the auspices on the ground that sound legislation is good augury, and *vice versa*; just as Homer had said ages before him, "one omen is best—the defence of the fatherland". But herein lies a danger. It is bad for the mind to have two sets of principles to work with; indeed, if there is anything worse it is to have no principles at all. When the trumpet call of duty is sounding it runs little chance of being heard by the man who has the option between being obliged to listen and being able to stuff his ears with the cotton of determinism. And yet human nature is not disposed to be too nice about the logic of what lifts a disagreeable weight from the shoulders. To say "What must be will be" is an easier thing to say than "What ought to be shall be, in spite of fate". The schoolboy who gives up his problem in despair would rather say to himself that there is no use trying than own that he does not care to try. And the schoolboy's father is no better with problems of a different kind. *Laissez faire* may be a good maxim in political economy, but it will not do for conduct. All noble literature cries out against it. Even the untutored swain—if there is such a being nowadays—knows scraps of prose that speak of hitching wagons to stars, and snatches of verse that sing *excelsior*.

Christianity, at least, will have none of it. "Put you on the armor of God", says Saint Paul, and the buckler he bids us take is Faith. Fatalism too can don its armor, but only to meet the inevitable. It has a blind sort of daring which, for venturesomeness, seems to outdo the courage of faith. So the guard in the ancient play came to face the rage of the tyrant "holding fast to the hope that he should meet naught save his allotted doom". This is not unlike the spirit of the gamester, who will try his fortune in one last throw and stake his all at the risk of beggary. It knows how to curse its stars and to bless its lot, but it lacks the patience, the vigor, the sweetness, the resourcefulness, the enterprise, the buoyancy, the excitement, and the final triumph of the Christian who

has his fate in his own hands. It can console itself in disaster with the thought that the fates were against; Horace's choicest morsel of consolation is *levius fit patientia quidquid corrigere est nefas*, which in plain English means, "grin and bear it". But the Christian idea is that there is no misfortune, finally and absolutely such, except that ill success which deserves to be cursed because what was meant for a triumph has been turned to disaster by the miserable bungling of a guilty will. Hence, even if the fatalist has a certain source of strength within him, his blind readiness to meet danger is far from being the vigilant fortitude of the Christian; neither is his stolid apathy the Christian's patient endurance. The one shows at his best in the enjoyment of power; the other rises far higher in its refusal to acknowledge defeat. And so a little Christian courage has more in it of the stuff of true manliness; while the pagan refuge of despair is for the Christian one of the seven deadly sins. Paganism itself had to abandon its fatalism in order to achieve its triumphs. Not the least among the causes that make the world of Greek tragedy so bewildering to academic youth is the rôle played by the three sisters. They may be not so much as even mentioned, their presence may be obscurely felt rather than seen, and yet they have as much, or more, to do with the plot as any of the *dramatis personae*. Its noble code of morals is not enough to serve as a passport into a mind that has taken in the Sermon on the Mount. The lads in one of our class-rooms poring over their copy of the *Prometheus* are farther away from the throng that listened in Kent to Augustin or in Friesland to Boniface, just before the rude dialects began to lisp the *good spell* that was to make the literatures of modern Europe a grove of singing birds, than Sitting Bull is from the Pharaohs. The power of a touch of human nature to make the whole world kin is as nothing compared with the solemn words that Christ spoke by night to Nicodemus, "God so loved the world as to give his only begotten Son." And this has left its mark on all our reading matter, from nursery tales to encyclopedias and philosophies. How could a modern make a Macbeth or a Tito Melema out of a Polycrates of Samos?

## IV.

But because Humanity is a great giant, some are for stretching him out again upon the mountain and setting the vultures to gnaw at his vitals. The pose is a very statuesque one; but as a sensible giant he chooses rather to assume the rôle of Gulliver. Lilliputian philosophers have caught him napping in the past and wound threads from Clotho's distaff about his outstretched limbs. But just as often as the giant awoke from slumber he burst the silly fetters and, laughing his captors to scorn, stalked off to be about his business. Never before, and never since, did he get such a shaking up as he received from the old missionaries that preached to our pagan ancestors; but if the sons of those that listened to the good tidings become wiser than their fathers, there is good reason to fear that we shall have Prometheus back once more upon the mountain.

Gulliver was not a very religious giant—and, for that matter, neither was his creator—and so if we should try to make him stand for humanity it would not be so easy to extract from him how he became a chainless Prometheus as it is to find out from the Titan—whose mind was very much occupied with the powers above—how he came to be a Gulliver in chains. But it is worth our while to try to find an answer for ourselves to the question, which binds humanity to the rock and which sets it free, the Christianity of our fathers or any one of the new forms which have been proposed as an improvement. In other words, was the connexion between the old paganism and fatalism a natural one, so that as the hold on Christianity is loosened fatalism, in one form or another, begins to reappear?

Now the only escape from fatalism is in the Christian idea of Providence. A supreme power of some kind, whether blind or provident, is certainly needed, for the simple reason that Topsy's explanation will not apply to the universe. Things do not simply happen. The forces which hold us in their grasp are either all as blind as gravitation or there is One that guides the rest to a purpose with a conscious mind and will. We are either in a world of inexorable necessity or in a world where things could be otherwise. Now, granted that the Christian idea of Providence is not the only one that can be conceived, still it is the only one that need concern us, be-

cause if the human race at large will accept any providence at all this is the one it will accept. But how far has that part of the world which has abandoned Christianity preserved the notion of a providence? And how far can that part of the world which has tried to improve on Christianity preserve the grounds on which that notion has to repose? How far does the thought that "we are in the hands of God" lead men to look above for light and strength and consolation?

What else but fatalism produces that state of mind which is played on to such advantage by fortune-tellers and spiritualists, who swarm everywhere in our midst, and do not by any means ply their trade among the illiterate and the simple-minded? Would that we had not to add that the evil has climbed out of the slums into the lecture-hall and the circle of the "best-sellers" where men-of-science and men-of-letters lend it the dignity of their names. This is one of the phenomena that liken our condition to that of pagan Rome as pictured in the pages of Juvenal, and another is the appalling and increasing number of suicides, often of mere children and for reasons the most trivial—a calamity springing from the loss of that sense of personal responsibility which depends upon the relations between the free will of man and the supreme Law-giver. But these are mere symptoms. The malady itself is visible in a way that leaves no room for mistake. The Spinsters three and the scales of Jove have been relegated to the regions of poetry, but what they stood for is as truly in the minds of highly intelligent men to-day as ever it was in the minds of the cultured pagans of old.

Atheism, materialism, and agnosticism manifestly have no room for Providence, or anything like it, and the world is full of atheists, materialists, and agnostics. Again, modern thought is saturated with the ideas of those who deny the freedom of the will on philosophic grounds, as Luther did on theological, and no philosophy that calls the freedom of the will into question leaves man the slightest power to keep himself from becoming what he is sure to be in his own despite. The same remark applies to those who substitute heredity and environment for Calvinian predestination. But what has done more than anything else to give fatalism a tight grip upon the world is the Darwinian theory. Never did speculation establish

itself in the popular consciousness so quickly and so thoroughly. To use the expressive vulgar phrase, it at once "caught on"; and the writings of Herbert Spencer have helped to teach how it can be brought to bear on everything that is in the heavens above and on the earth beneath and in the waters under the earth. It has been used to explain Christianity and Christ Himself. It meets us at every turn in all sorts of literature. To the multitude it is no longer a theory but an established fact, as little open to question as Kepler's laws. Such a degree of certainty, however, far from being found in minds where its presence would give it respectability, is usually in inverse ratio with fitness to pass judgment. The scientists that are chary about making unqualified statements concerning evolution are precisely those that have spent their lives in examining the data and in weighing the pros and cons. It is not to the writings of such as these that the crowd turns for satisfaction of that craving which must be fed on bold prophecies and gratuitous assumptions, but to the sciolists and popularizers of science whose volumes are advertised according to the methods of the showman. Again, there is a class of writers who, having a use for the theory while their own mental pursuits keep them away from scientific observation, seem to have no suspicion of the disagreements that exist among the scientists themselves. So much can be said without implying that there is anything wrong in the notion of evolution as such. Beyond all doubt it has a story of great importance to tell, but it is one of which scarcely the first page has been turned. Ages before the days of modern science the theory was broached, but now science has attacked the problem energetically and systematically, and until it discovers something definite to report the field will be open to the lovers of sensation.

## V.

But what truth there may be in this or that evolutionary theory is nothing to our present purpose, since there is no reason why a Christian should not follow his lights if they lead him into one or other of the evolutionistic camps. Those who would set up a conflict between science and religion here must know little of such names as Mivart and Mendel and

Wasmann. Darwin himself, who was a believer when he first proposed his theory, though he afterward lapsed into atheism, closes his celebrated book with the reflexion that his theory need not shock the faith of any man. And Alfred Russell Wallace, Darwin's collaborator and the independent discoverer of the theory, while in his old age he reasserted his belief in it, refused up to the day of his death to find in it a materialistic explanation of the spiritual and moral nature of man. The mischief is not in the theory itself, but in the manner in which it is held. Significant is the avidity with which it was seized upon and given a degree of assent far beyond what the facts warranted. It was what the world had been waiting for. Minds which had nothing to rest upon since unbelief had swept the ground from under them, here found *terra firma.*

The truth is that a large amount of the thinking done to-day rests on the assumption that a mysterious Something—not to be called *Fate*, since the term is unscientific—having somehow happened upon a protoplasmic globule, which came from no one knows whence, started it out on its checkered career toward no one knows whither.

All is not done the moment you have found a tortoise with a back broad enough to fit the needs of your theory. Before you begin to pile the universe on top of it you ought to look around for a place where the beast can set its feet. If only this career were shaped by a presiding intelligence evolution would be a different thing; but when intelligence is left out of account, of course the forces at work must go blindly on to whatever they are all to end in. We of to-day have been brought upon the scene, and it is our turn now to act our parts for a space in the tremendous drama. To what purpose, it were vain to ask, since the very idea of purpose would play havoc with this form of evolution. But, whatever is ultimately evolved—if, indeed, the process is ever to reach a term—we are to have such a share in it as the polyp skeleton that lies submerged at the base of a coral-reef has in the crown of a palm grove that waves its shadows over the base of an atoll. We may be cheated into lending a hand to help the fittest to survive, by the foolish notion that our emotions are worth something to ourselves; or, with a scientific patriotism,

we may glory to sacrifice ourselves in a cosmic cause; but nothing better is in sight to appease the soul's hunger for happiness and love.

Fatalism, then, can fairly be said to be amongst us. Not all, it is true, who are fatalists, do, in point of fact, profess themselves such. Many do not give the matter a thought. It is possible to go through life in a happy-go-lucky fashion, neither writing books to propound a philosophy nor reading them to learn one. But from tomes filled with philosophies ideas have infiltrated into novels and magazines and newspapers which serve up ready-made theories to that helpless multitude called "the reading public". But, after all, every man has some philosophy of his own. He may be unable to formulate it in words, but his life must be very uneventful indeed if sooner or later he is not confronted by some one or other of those trying experiences which attend our lot, and challenged to make known what it is. Then it comes to pass that even the most frivolous are made serious by a vision, either of the reality of that stupendous scene on Calvary or of the phantom of unbelief. Then, too, words are put to the test, and the language of faith sounds like the voices of nature itself, which can chime in with any emotion in wind and wave and bird-song, while the language of unbelief sounds ghastly and horrible, because it was meant for a holiday mood, and is now out of place like revelry in the presence of sudden death. The strength of the Cross is then shown greatest when human nature leans hardest upon it; but its strength would be too feeble, even for the puny creature man, unless it bore the weight of God.

## VI.

This is the issue which Protestantism either does not clearly see or will not boldly face. Herein lies the source of its weakness. Catholicism has never failed to see this issue clearly and never hesitated to meet it boldly. Therefore it has ever been strong, as strong against the Arians of the twentieth century as against those of the first. For the strength of religion does not consist in profusion of wealth and array of power, which Protestants are sometimes heard to boast of having and to blame their Catholic neighbors for having not.

Such things have their uses, but religion itself can be in the fulness of its vigor even when it has to say, "Silver and gold I have none". For Christianity the question of questions must be that which Christ asked of the Twelve, "Who do you say that I am?" Until Protestantism sets itself right on this point it will have to keep on asking why it has failed. The answer which the Catholic Church has ever returned is that which was made by Peter. But what is the answer of Protestantism?

Isolated exceptions, either in individuals or in groups, are to be found, it is true; but on the whole it has to be said that Christ is no longer to Protestantism what once He was. If we pick up a volume of the older literature, *The Spectator,* say, or an annotated edition of a poet, such expressions as "our Lord", "our Saviour", meet us at every turn as a matter of course. This may be nearly all that Christianity has to show for itself in either the author or his work; but at least the terms stand as a witness of what was in the popular consciousness. Now all is changed. We cannot dip into even the religious literature of Protestantism without noticing the change. One index of it is the employment of the personal name, "Jesus", to the exclusion of titles whose use would imply beliefs which have been discarded. The old-fashioned Christian was slow to utter a name which to him was sacred, because he had been taught that in it every knee should bend. He expressed his meaning and at the same time gratified his devotion by using the titles, "Lord", "Saviour", "Christ", appelations which will not fit well except in the mouth of one who believes in the Incarnation, the Redemption, and the Messianic Mission. But one can speak of "Jesus" without betraying any sympathy with a form of thought so out-of-date as the Apostles' Creed. One is tempted to think that were not the names already preëmpted to the purposes of calumny "Christianity" would become "Jesuitism" and "Christians" "Jesuits".

If this were all, the evil would not be much to complain of. But just those who make free with the name have a way of speaking of the Person which, to those that hold the name sacred, seems often like downright irreverence. Such an indictment is not a pleasant one to urge; neither would it be

easy to prove. Reverence is so largely an attitude of mind that it can be made the plea for very strange sorts of actions. Besides, our age is not distinguished for its sensitiveness on the score of reverence. It is, however, very sensitive in the matter of science. A martyr of science is more of a hero nowadays than a martyr of religion. Tell a man that he is a bold thinker, let him see that you are amazed at his independence of thought, and you have paid him a compliment. It is his duty, he will answer, to face the truth, cost what it may. He is all readiness to assume the martyr's pose if only he can find an Inquisition to persecute him. But tell him that he is unscientific and you have touched a tender spot. This charge, fortunately, if it is the more keenly felt, is likewise more susceptible of proof than the charge of irreverence. If the truth must be told, "scientific" is the last name that would fit the methods applied by advanced thinkers to the study of Christ. For that is not to be called scientific which picks out what it can find to support a preconceived theory and ignores the hard facts which crush that theory like an egg-shell. Anything one likes can be made out of anything or anybody by such a process. If the characters of history are to be dealt with as such writers deal with Christ, Cromwell is a patriot or a scoundrel, Charles the First is a wise monarch or a despot, according as we dip our brush in this color or that. In such a way Carlyle would have found it as easy to redeem his promise to "take George Washington down a peg" as he actually found it to cover Mohammed with whitewash. The more successful such a performance commonly is, whether by ingenuity or wit or eloquence, the more glaring is the absence of scientific accuracy.

EDWARD BERGIN, S.J.

*University of Detroit.*

## THE APOLOGISTS OF THE INFANT CHURCH.

### Gibbon and His Five Causes.

A MATTER of particular interest to apologetic instructors is the value of Gibbon's Five Causes. In the following pages these causes are presented in a new light.

In apologetics it is now the custom to prove the divinity of Christianity by appealing to the miraculous growth of the Church in the early ages of her life. The argument is convincing. The growth of the Infant Church was the work of God. This statement is, of course, not generally accepted. Those who combat Christian evidences have asserted that Edward Gibbon explained by natural causes the growth of the early Church. It is the purpose of this article to show that Catholic apologists and rationalist critics alike have erred in reading Gibbon. The contention here is that Gibbon gives no sufficient justification for taking his Five Causes as a final explanation of the growth of the Church. There is here no formal defence of Gibbon's fifteenth chapter and no unqualified acceptance. The question is not one of apology or approval: but, merely, What did Gibbon mean when he wrote about the spread of Christianity?

Catholic writers so commonly assert that Gibbon meant fully and fairly to explain the growth of Christianity by his Five Causes, that we need not delay to demonstrate the fact. We shall merely mention writers such as Jungman, Tanquerey, Hettinger and Cardinal Newman. These and other authors agree on the point, and it is difficult to account for their agreement. When once an error has been made, an easy submission to authority often gives that error a long life. Possibly the mistake began with the rationalists, and the Catholics, accepting a false reading, sought only to repulse the attack upon their Faith. We would like to accept this explanation, but we cannot readily suppose that Cardinal Newman was not familiar with *The Decline and Fall*. To expect Gibbon to write as a Catholic is absurd. To be hurt, or annoyed, or deceived by his diction is folly. The reader of Gibbon has to remember that his author was a consummate artist in the use of words; he has to bear in mind that there is before him no mere formal treatise on history, but a piece of literature. *The*

*Decline and Fall* is in no sense a technical work, and to treat it as such is to expose oneself to misunderstanding the author. Some have attempted to transpose Gibbon "on the dogmatic scale". The result has been evil both for Gibbon and transposer. There are few books that have been so misunderstood as the *Grammar of Assent*, and yet no book of modern times is so worth our time and labor. The temper of mind that led to false accounts, to erroneous judgments, to hopeless misunderstandings of the *Grammar of Assent*, has, we think, led also to the misrepresentation of Gibbon's Five Causes. We confess, however, that we are rather at a loss to account for the position so generally adopted toward the Five Causes by our apologists and writers on Fundamental Dogma. We are not much concerned about the matter. What is of concern is that Gibbon has been misrepresented by friend and foe, with the result that the critics of Christianity have made a weapon against which Catholics have spent much needless strength. Not that the discussion consequent on the misreading of Gibbon has been altogether useless; but the mistake is there, and Catholic authors permit their adversaries to use a weapon whose thrust they can surely parry to their own satisfaction, but whose edge is keen for many who have not faith. When the sword flies from our opponent's grasp we have surely defeated him. When a thrust is turned, the sword remains to be used again.

The name of Gibbon is great. How great cannot be decided; but it is certain that Gibbon remains. The excellent work of Mr. Belloc has not, cannot destroy Gibbon. For many Mr. Belloc will render Gibbon discredited, but the historian of *The Decline and Fall* is still a power in the world. On some points we may refute him; on others we must agree with him. Destructive criticism may in much avail against, but cannot altogether dispose of him. And a power that cannot be destroyed is to be controlled. If we are ignorant of a force, it will range at will; if we err about it, we shall, in many cases, add to its power for evil because our attempts at control will fail, and the inevitable reaction against our failure will give the force new direction and fresh impetus.

To control we must know a power, and the common teaching about the Five Causes leads students into error. The

Gibbon of the *Grammar of Assent* is not the real Gibbon. Cardinal Newman has, more than any other writer known to us, been at pains to attack and refute the Five Causes. He says: "He [Gibbon] thinks that these five causes, when combined, will fairly account for the event, but he has not thought of accounting for their combination." There is nothing in Gibbon to justify this statement. Gibbon neither speaks of the Five Causes as "combined", nor does he give any sufficient reason for the idea that he thinks they "will fairly account for the event". To draw conjectures from the writings of any man, to conclude from his words what he thinks, is always dangerous; and it is highly dangerous with Gibbon. Mr. Belloc has had the hardihood to say that Gibbon "deliberately falsifies" evidence. We do not presume to say that Mr. Belloc, in that statement, is wrong, but we are not convinced that he is right. That Gibbon falsified evidence is certain; that he did so "deliberately" is a conclusion of Mr. Belloc. The present writer thinks that the case against Cardinal Newman is at least as strong as that which Mr. Belloc prefers against Gibbon; but the suggestion that the Cardinal deliberately misrepresented the historian is not intended. It is argued that the whole trend of *The Decline and Fall* is against the Church, and that likewise the whole force and weight of the fifteenth chapter is to suggest that the growth of Christianity was brought about by natural causes. Gibbon's anti-Catholic tendency is too obvious to admit. We grant that the author of *The Decline and Fall* has pushed the Five Causes to their limit; we grant that he has attributed too much to them. But we do not grant that he has given any sufficient justification for the remarks in the *Grammar of Assent*. Some have urged that Gibbon contradicts himself in the fifteenth chapter. This cannot be proved. And even if we hold that opinion, the question is not what we think Gibbon's words amount to, but what, on the logic of facts, we are justified in asserting about his meaning. We may warn readers against the treatment given to the Five Causes; we may, with full reason, point out that the bias of an historian is not history; but we may not misrepresent anyone. To warn the young against the insidious charm of George Eliot's philosophy is one thing; to say that she said what she did not say is another. And

Gibbon did not say that his Five Causes were adequate to explain the growth of Christianity. Consider the facts.

Gibbon says: "Our curiosity is naturally prompted to enquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this enquiry, an obvious but satisfactory answer may be returned; that it was owing to the convincing evidence of the doctrine itself, and to the ruling power of its great Author. But as truth and reason seldom find so favorable a reception in the world, and as the wisdom of Providence frequently condescends to use the passions of the human heart, and the general circumstances of mankind, as instruments to execute its purpose; we may still be permitted, though with becoming submission, to ask not indeed what were the first, but what were the secondary causes of the rapid growth of the Christian Church."

In the face of the above quotation we do not know how so many Catholic writers can say that Gibbon thought that the Five Causes "fairly account for the event". We notice that Gibbon speaks of "secondary causes," and he seeks, as an historian, to find the human causes at work on the growth of the early Church. What he places as secondary in the line of causation cannot be held to be, by itself, adequate to the effect. Gibbon's meaning for "secondary cause" is not that of Scholastic Philosophy; from the context it is clear that Gibbon takes "secondary" as instrumental cause. In this passage Gibbon states his position, and whatever follows is to be read in the light of this first committal. If, when reading the pages that follow, we forget these words, our want of memory is not his blame. Moreover, failure to bear in mind the viewpoint of an author is hard to understand when he repeats it at the end of his inquiry. For after his discussion on the Five Causes, Gibbon says: "In the course of this important, though perhaps tedious enquiry, I have attempted to display the secondary causes which so efficaciously assisted the truth of the Christian religion." When Gibbon remarks that "the wisdom of Providence frequently condescends to use the passions of the human heart, and the general circumstances of mankind, as instruments to execute its purpose," we are not able to convince him of error. If this, then, is his point of

view, the Five Causes are not exclusive; they are for him the human, but not necessarily the only account of the event. Shahan remarks that the Five Causes are as much effects as causes. Gibbon might well reply, "Precisely".

The *Grammar of Assent* complains that Gibbon "has not thought of accounting for their [the Five Causes] combination". Truly he has not done so. But we do not see why he is expected to do so. From his standpoint, which he himself has the right to decide, the attempt to account for their coincidence belongs to another. And thus it is manifestly unfair to ask from Gibbon, as Newman does, instances in which his causes, either separately or in some combination, effected a conversion. Had Gibbon attempted an instance, he would have denied that his were merely secondary or aiding causes. An instrumental cause is secondary to another, and will be found in operation only with that other.

To ask why Gibbon did not "try the hypothesis of faith, hope and charity," is idle. He was simply incapable of doing so. He had at least enough common sense to try only that for which he was in some way fitted. He has made a poor enough attempt at an explanation of the growth of the Church viewed from the human angle; we do not care to think what the result would have been, had he tried from the aspect of the three great virtues.

What the *Grammar of Assent* says about the Causes in particular is based upon a misunderstanding. To point out the fundamental mistake is to indicate the errors of remarks in detail. The author of the *Grammar* is himself of the opinion that there is a sense in which at least two of Gibbon's Causes may be said to have had "some influence both in making converts and in strengthening them to persevere". Had Newman read Gibbon correctly, he would perhaps have found him an object of use rather than for destructive criticism.

The Five Causes are simply Gibbon's opinion, and we do not pretend to decide here whether they did, as a matter of fact, work in the conversion of the early Christians. We may, if we think we have sufficient evidence, reject the Five Causes altogether. But as long as we allow the idea that is common amongst us about the Five Causes, just so long will we have to defend ourselves against them. If our critics accept our

arguments against the supposed meaning of Gibbon, the weight of his name will not hold them back; but while they reject our evidence, they will continue to propagate their theories with the assistance of that great, if ignoble name. It is for us to reply to our critics, when they bring forward the Five Causes, that Gibbon is not in this instance against us, and so is not with them. At present, from one point of view, our defence against the Causes is giving life to an error.

JOHN A. HIGGINS, S.M.

*Greenmeadows, New Zealand.*

---

## IRISH ORIGIN OF THE "MISSA DE ANGELIS".

FOR long there has been considerable speculation among musicologists as to the source of the well-known "Missa de Angelis". However there has also been a great variety of opinions as to its probable date. Notwithstanding the enormous strides in the domain of plain-chant research during the past thirty years, especially by the Solesmes Benedictine monks, a difference of over three centuries prevailed in the dating of the Mass.

In 1890 the general opinion was that this Mass was the composition of Henry Du Mont (1610-1684), who was organist to the Duke of Anjou and of the Church of St. Paul. A few years later this ascription was negatived and it was commonly agreed that the Mass was the work of an unknown composer of the early eighteenth century.

Amadée Gastoué, the famous French musicologist, in his *Principaux Chants Liturgiques* published in 1904, gave it as his opinion that the date of the Mass was "sixteenth century". Another French writer, M. Grospellice, in the *Revue du Chant Grégorien* for January, 1905, considered the date to be circa 1390, and that it was evolved from the "Ante Thronum," an Alleluiatic verse belonging to a Fransican Prose of the fourteenth century. Not long afterward the same writer discovered the Kyrie and Gloria in two-part discant, named "Kyrie Lombardi", in a Franciscan MS. dated 1402. A few months later, in July, 1905, Gastoué, in the same *Revue*, traces the source of the Mass to a Rouen MS. (Paris, Bibl. Nat. Lat. 904), dating from the end of the fourteenth century.

Thus the matter rested till 1919, when the Right Rev. Mgr. H. V. Hughes discovered a MS. in the British Museum (Arundel 14) which contained a setting of the "Missa de Angelis", dating from the close of the thirteenth century. Curiously enough this very MS. had escaped the notice of the late Professor Woolridge when preparing his work on *Early English Harmony*. Yet folio 35 of the same MS. contains the Kyrie scored for three voices, with the canto fermo in the lowest part, the form of the melody being somewhat simpler than the version as now sung.

No need here to dwell on the enormous popularity of the "Missa de Angelis", which is to be heard all over Western Europe and the United States, and is even included in the Vatican edition of the Graduale. One reason of this is its extraordinary tunefulness, and the fact that the music is written, not in the ordinary Gregorian modes, but, as Mgr. Hughes writes, "in a mode which is identical in its intervals with our modern major tonality". In fact, to put the matter bluntly, the "Missa de Angelis" is written in the key of C major.

Before going further it may be well to explain that the Kyrie, Gloria, and Credo of the "Missa de Angelis" are all a product of the one composer, but the Sanctus and Agnus Dei melodies have been taken from the disused office of St. Nicholas. The Sanctus has furnished the melody for the charming "O quam suavis" Antiphon to the Magnificat in the first Vespers of the feast of Corpus Christi; that is to say the old Antiphon "O Christi pietas" for the Magnificat at second Vespers of the feast St. Nicholas. It is also worthy of note that the prose "Ave verum corpus natum", written by Pope Innocent VI about the year 1344, is evolved from the Sanctus melody, as are also the Tract for Septuagesima Sunday and the Alleluia of the Mass for Holy Saturday. Robert Fairfax, an early Tudor composer, uses one or two phrases from the Agnus Dei in his celebrated Albanus Mass for five voices—a mass which is written in the scale of F-major.

I now come to the point at issue, namely that the "Missa de Angelis" is of Irish origin. A sidelight on the matter is furnished by Mgr. Hughes, who writes: "It may or may not be worth mentioning that the body of the MS. in the British

Museum contains Giraldus Cambrensis's 'Descriptio Hiberniae'. Now this very fact of including Master Gerald Barry's Description of Ireland in the same MS. as the "Missa de Angelis" points to an Irish association.

Let me say at once that the "Missa de Angelis" was composed by some of the Irish monks of St. Gall in the early years of the tenth century. It would seem that its author is to be identified with Tutilo (Tuathal), the brilliant composer of the tropes "Hodie cantandus", "Cunctipotens Genitor", Omnipotens Genitor", "Quoniam Dominus Jesus Christus", "Fons bonitatis", and "Quem quaeritis". As is well known the "Fons bonitatis" and "Cunctipotens Genitor" of Tutilo are included in the Vatican Gradual. The troped Introit for Christmas, "Hodie cantandus est", and the Trope for Easter, "Quem quaeritis in sepulchro", composed between 895 and 900 by this Irish monk of St. Gall's, became the nucleus of liturgical drama.

Musicologists are agreed that the oldest known polyphonic setting of any portion of the Ordinary of the Mass is a version in two parts of the Kyrie, "Cunctipotens Genitor," by the Irish monk Tutilo. His tropes furnished the melodies for the liturgical text, and proved a canto fermo for polyphonic arrangements in two, three and four parts. Thus Guillaume de Machant composed a Mass in which the Kyrie has for its tenor Tutilo's "Cunctipotens Genitor"—quite an admirable piece of work as a four-part Mass, for the fourteenth century.

Those who would fain have us believe that the melodies in the "Missa de Angelis" are of English origin, or have an English provenance otherwise, point to the Winchester Tropes dating from 971-980, of which we have a copy a century later in the Cambridge MS. They forget however that this valuable MS. came from Glastonbury where the Irish monks taught. Moreover the greater number of these Winchester tropes were composed by Tutilo. The Irish influence apparent in their composition is admitted by the learned Dr. Frere, Bishop of Truro, and Mr. Henry Davy, author of the *History of English Music.*

The oft quoted hymn to St. Stephen "Ut tuo propitiatus", dating from 1100, was claimed by English writers as "probably of English origin;" but Dr. Oscar Fleischer proved con-

clusively that it is one of the earliest examples of irregular organum in contrary movement, and of Gaelic origin, being actually a Gaelic folksong.

If the reader has any hesitancy in accepting this view of the Irish provenance of the "Missa de Angelis," he will find a practical test by playing or singing the third section of the Kyrie, and then playing or singing the Irish air (popularized by John MacCormack) known as "The Snowey Breasted Pearl". The resemblance will be found startling, the melodic line being very marked, while the identity of the last four bars in the Irish song with the concluding phrase of the Kyrie fully justifies the claims I have set forth. The melodies abound in Irish characteristics.

In conclusion, it is safe to say that, if the "Missa de Angelis" is not the actual composition of Tutilo, it is almost certainly the work of the Irish school of St. Gall. It may be dated from the first decade of the tenth century. It is further evident that the melodies are Irish folk-tunes which had been worked out in trope form and then adapted to the melodies of the Mass.

W. H. GRATTAN FLOOD.

*Enniscorthy, Ireland.*

---

## THE DOCTRINE OF THE VIRGINAL BIRTH AND SOME OF ITS CONSEQUENCES.

"VIRGINEM non ex semine viri carnem suscepisse Christi, nullus ambigit Christianus," wrote St. Augustine; and he wrote without fear of contradiction. For four centuries this had been the teaching of the universal Church. In Alexandria and Egypt, in Asia Minor, in Antioch and Syria, in Spain and Gaul, in Italy, Africa and Illyria, everywhere the virginal birth of Jesus Christ had been taught in the schools and preached from the pulpits. St. Ignatius, Martyr,[1] wrote of it in the first century; in the middle of the second century St. Justin, Martyr,[2] defended it. We read of it in the works

[1] Migne, *Patres Latini*, V, 842, 650.
[2] Ibid., VI, 709, 364.

of Ireneus,[3] Tertullian,[4] Cyprian,[5] Hilary,[6] Ambrose,[7] and Jerome[8] in the West, of Denis the Areopagite,[9] of Origen,[10] Athanasius,[11] Cyril of Jerusalem,[12] Gregory of Nazianen,[13] Basil,[14] and John Chrysostom[15] in the East. The Apostolic Symbol in its oldest form, the Roman, as well as in its Spanish, Gallican, African and Alexandrine forms, professes always the same faith in "Jesus Christ who was born of the Holy Ghost and the Virgin Mary". True, as early as the first half of the second century this doctrine was denied; but only by Jews and a few sects of the Gnostics, who, like the Socinians of a later century, were for refusing all belief in the divinity of Christ. For some of these Jesus was but the naturally born son of Mary and Joseph; others went so far in their hatred of Christianity as to dishonor the Son and heap infamy on the Mother. Their utterly materialistic philosophy would not understand a God-man born of a virgin. But the lying spirits of darkness clashed with the champions of truth, and the truth became clearer and securer for succeeding ages.

In the year 449, nineteen years after the death of St. Augustine, Pope St. Leo I, in his dogmatic letter to the Primate of Constantinople, solemnly affirmed that Christ was born as was no other man, for Mary, who conceived and brought Him forth, remained inviolate in her virginity.[16] From that time down to our own day theologians have taught this truth, councils have defined it, the faithful have believed it. We do not wish to prove it here. That our tradition is founded on the clear teaching of the Gospels and on the prophecies of the Old Testament any manual of Catholic theology will show us. We know that there are some ministers of the Gospel to-day, who are strangely anxious to revive the heresy of Cerinthus and do away with this teaching of the Gospel; but then, too, they generally deny the Gospel as we have it written by the evangelists. Nor is it hard to see how

[3] Ibid., VII, 952.
[4] Ibid., II, 350.
[5] Ibid., IV, 704.
[6] Ibid., X, 354.
[7] Ibid., XV, 1555.
[8] Ibid., XXIV, 110.
[9] Migne, *Patres Gr.*, III, 1071.
[10] Ibid., XIII, 878, 1814.
[11] Ibid., XXV, 110.
[12] Ibid., XXXIII, 727.
[13] Ibid., XXXVII, 178.
[14] Ibid., XXX, 463.
[15] Ibid., LVII, 42.
[16] *Enchir.*, Denz., 144.

belief in the virginal birth has become inconvenient for more than one modern theory. Centuries ago St. Athanasius wrote, "it was from a virgin that He formed for Himself a body, that He might give us a proof, and no weak proof either, of His divinity. . . . For who seeing a body born of a virgin alone, without the coöperation of man, does not think within himself, He who appears in such a body is the maker of all other bodies and their God."[17] May it be that this truth has been coming home to our protesting brethren more forcibly than their present-day philosophy can allow? It is, at least, clear beyond any doubt, that he who denies the virginal birth of Christ is flying in the face of a constant, universal tradition that dates from apostolic times.

This doctrine of the virginal birth necessarily has had a a determining and often far-reaching influence on all Christological teaching. It may be that the divinity of Christ does not stand or fall with His virginal birth. Suarez does not see that it does; and he offers some very good arguments for his opinion. But there are other elements in the Christological teaching of some of the Church's greatest doctors, that are most inextricably bound up with belief in the virginal birth. They are not, perhaps, so fundamental or so vital as the question of Christ's divinity; and for this reason, we may suppose, they are not heard of so frequently to-day when the virginal birth is discussed. Yet they are hardly less commonly found in the traditional teaching of the Church. Besides, they are interesting to consider as showing how unquestionably accepted was our Catholic dogma—how, even where not explicitly taught, it was presupposed in what was taught about Christ.

## I.

Who, for instance, would think of denying that Christ is a priest according to the order of Melchisedech? We have this truth on the explicit authority of Psalm 109 and of St. Paul in the Letter to the Hebrews 5:5-10; 6:20. It is the teaching of the Fathers of the Church, both Greek and Latin, of theologians and exegetes in every century and even of such a reputable Protestant writer as Westcott. Yet if Christ was

[17] Migne, *P. G.*, XXV, 127.

born not of a virgin but of the union of Mary and Joseph, as other children are born, we should have to say that his priesthood was not according to Melchisedech. This conclusion may seem, at first, over-reaching; but it follows strictly from an argument of St. Paul himself.

In the seventh chapter of the Letter to the Hebrews the Apostle proves that the Levitical priesthood was less perfect than that of Melchisedech. This is his argument. Abraham, the patriarch, paid tithes to Melchisedech and was blessed by him—two accepted signs whereby one professed inferiority to another. But, argues St. Paul, Levi, too, paid tithes to Melchisedech, for he was in the loins of Abraham when Melchisedech met him. So that we are to conclude that Levi, too, made profession of the inferiority of his priesthood to that of Melchisedech. But may we not further conclude, must we not, that Christ, too, paid tithes to Melchisedech, openly professing that His priesthood was to be inferior to that of Melchisedech? For was not He, even as Levi, in the loins of Abraham when Melchisedech met Him?

This difficulty was proposed by St. Augustine,[18] and after him by St. Thomas,[19] Suarez[20] and other theologians; and St. Augustine's solution is the solution given by them all. Christ did not pay tithes to Melchisedech, "for Christ was not contained in the loins of Abraham as was Levi. He was not born from Abraham, as Abraham was born from his father. For, Christ took the visible substance of flesh from the flesh of a virgin, while His conception was not the result of man's co-operation, but was wrought in a far different way and came from above." Now let us ponder well the meaning of this solution, that we may understand the value of St. Paul's argument. Christ did not pay tithes to Melchisedech, because He was born of a virgin. It is admitted that had he been born, as other children, of the natural union of man and woman, He would, according to St. Paul's reasoning, have paid these tithes, even as did Levi. St. Augustine supposes that, if Christ were not born of Mary, a virgin, He was born of the union of Mary and Joseph. Very few enemies of Mary's virginity to-day are so base as to suggest any other union.

[18] M., *P. L.*, XXXIV, 423.

[19] *Summa*, III, q. 31, a. 8.

[20] *Comment.*, in loc. cit. St. Th.

Accepting then the supposition of the Bishop of Hippo, must we not admit that his is the only complete solution that can be given to the difficulty proposed? Levi paid tithes to Melchisedech because Levi was in the loins of Abraham when Abraham paid tithes. So says St. Paul. Deny the virginal birth, admit that Joseph was the natural father of Christ, and Christ was in the loins of Abraham no less than Levi, paid tithes to Melchisedech and acknowledged the inferiority of His priesthood no less than Levi. St. Paul's argument is valid only in the supposition that Christ was born of a virgin and that Joseph was but His foster-father. Can it, then, be true, as we sometimes hear and read, that the idea of Christ's virginal birth was unknown to St. Paul?

II.

"O blind impiety", exclaims Paschasius Radbertus, "that harbors such impious thoughts of the Virgin Mary, and blind presumption that utters such unholy words of Christ! I do not speak thus, because they say that she has lost her virginity, who as a virgin, that knew not man, conceived, as a virgin brought forth her child, and remained a virgin; but because they deny what they themselves profess when they say, that she conceived according to the common law of nature and so gave birth to her Son. For if that is true, as they pretend and assert, then Mary is not a virgin, Christ was born under the curse, a son of wrath, from sinful flesh."[21] This saintly doctor of the Middle Ages is not to be interpreted to mean that, if Christ were not born of a virgin, he would have been born with original sin. That were clearly impossible. Any sin, even original sin, was utterly incompatible with the hypostatic union. But, was the absolute sinlessness of Christ's human nature due only to the hypostatic union? We know that Mary herself was conceived without original sin; but her perfect sinlessness was due to an extraordinary grace granted by God to that human nature that was formed in the womb of blessed Anna. That grace was won for Mary through the sufferings of Christ foreseen by God. Her soul, even as ours, though not in the same way, was redeemed by her divine Son. Conceived according to the common law of nature, she should have

[21] M., *P. L.*, CXX, 1368.

borne the common curse of every child of Adam. She was preserved from that curse by the grace of redemption. Now, we ask, should the human nature, conceived and formed in the womb of Mary, have borne the same common curse of every child of Adam; and was it preserved from that curse only by that greatest of all graces ever granted human nature, the hypostatic union? Yes, answered Paschasius Radbertus, if Christ's conception was not virginal, but due to the coöperation of man. And so answer St. Thomas, [22] St. Augustine [23] and St. Ambrose; [24] and so must answer all who admit the doctrine of a universal original sin, as taught by St. Paul and defined by the Church. We cannot deny the virginal birth, and still teach that the new Adam in His human nature was wholly beyond the influence of the first Adam's baneful curse. That is clear to Fathers and theologians alike. Yet, that Christ's human nature was altogether independent of this curse, we read in many of the Fathers' writings.

Even where the Fathers are not speaking of the virginal birth, we find them giving direct testimony to this truth that the human nature assumed by God, unlike any other human nature ever conceived in the womb of woman, of itself was not destined to be conceived in original sin. And curiously enough they base their testimony on a text of St. Paul: "God, by sending His own Son in the likeness of sinful flesh and because of sin, in the flesh hath condemned the sin." [25] The divine Son came in the likeness of sinful flesh. In the early centuries these words were cited by the heretics to prove that Christ's body was not real, but unsubstantial. Against such an interpretation Tertullian writes, "he would not have added *sinful,* if he meant to assert a mere similarity in substance and to deny the reality of the substance. In that case he would have written only flesh, not sinful flesh; but as he did write *sinful flesh*, he confirmed the reality of the substance, that is of the flesh, and referred the likeness to the flesh's defect, that is to

[22] *Summa,* III, q. 28, a. 1, c.

[23] M., *P. L.,* XXXVI, 591, 592; XLIV, 444; XXXV, 1410.

[24] Apud St. Aug., M., *P. L.,* XLIV, 444.

[25] Rom. 8, 3. This is not the received English version. It is a translation of the Greek text according to the interpretation of Cornely and of not a few Fathers before him.

the sin."[26] And a little further on he continues, "God wanted to redeem sinful flesh by a like substance (*simili substantia*), that is, by a substance of flesh, which would be like sinful flesh, though it would not itself be sinful. For such is God's power, to bring about our salvation 'in substantia pari'." This clear-cut distinction between essential human nature and human nature accursed may be found in the writings of other Fathers, Latin and Greek. Christ's human nature is the same as ours, if we consider our human nature absolutely, as it first came from God, before it was corrupted by Adam's sin. And on this same text of St. Paul Theophylactus comments thus: "And so the Father sent His own Son in the likeness of sinful flesh; that is, with flesh that *in its essence* was like our sinful flesh, without however being in any way sinful. For, He did not assume another kind of flesh; but it was this flesh He assumed, sanctifying and honoring it, and in the flesh that He assumed He passed judgment against sin, and showed that flesh was not of its nature sinful."[27] How would the flesh assumed by Christ of Mary have proved its own native sinlessness, if that very flesh left to itself called, as it were, for original sin, and would have contracted it in fact but for the supreme, saving grace of the hypostatic union?

## III.

Now if the flesh assumed by the divine Son was of itself wholly independent of Adam's sin, it was also wholly independent of the effects of that sin; and we must conclude that, granted the present order of divine providence, that flesh excluded all suffering and corruption. "It is clear to all Christians, who truly profess the Catholic faith, that even the death of the body is not the result of nature's law [nature, he means, as God created it in a supernatural state], but the punishment of sin," writes St. Augustine in his *De Civitate Dei*, 13, 15; and St. Thomas gives us the tradition of the Fathers, when he writes, "Adam was impassible in soul and body, as He was immortal. For He could have been without suffering as well as without dying, had He persevered without sinning." The human

[26] M., *L. P.*, II, 505.

[27] M., *P. G.*, CXXIV, 435. Cf. also St. Ambrose, M., *P. L.*, 17, 118, and St. John Damascene, M., *P. G.*, 94, 986.

nature, conceived in the womb of Mary, assumed by the new Adam, was not less perfect than the nature given to the first Adam.

Are we then to say that Christ's soul suffered no anguish, His body no pain, that it was immortal? That were heresy; that were to contradict the clear testimony of Holy Scripture. If Christ died not, neither did He rise again, and our faith is vain. Christ wept at the tomb of His friend; when He fasted forty days, He was hungry; He was tired from His journeyings; He was sorrowful, in agony of pain, was crucified and died. What, then, do we mean, when we say that His human nature excluded all suffering and corruption? Simply this, that Christ suffered only what He wished to suffer, and because He wished to suffer. But we mean this, not merely in that He willingly took to Himself our human nature, but in a yet more intimate sense. His suffering was of His own human willing. To make this clear, let us suppose that Christ had been conceived and born according to the common law of nature. In this case, as we have seen, His human nature would have had, to use now a theological term, the *debitum* of original sin, and with this the common *debitum* of suffering, whether it willed it or no, from the weaknesses to which fallen human nature is heir, and in the end of dying. For the wages of sin is death; or, as St. Augustine puts it, "the bond of death is welded with the sin". We speak, of course, only of Christ's human will. In the case supposed this human will would be of itself powerless to avert human sufferings or to withstand death. And yet, even in this supposition, Christ would rightly be said to suffer and to die freely; because He freely took upon Himself this human nature in the condition in which it was liable to suffering and to death.

But now Christ's human nature in a most wondrous way was conceived of the Holy Spirit in the womb of a virgin. It was, therefore, absolutely free from all liability to suffering and death. If it suffers, it is because it wishes to suffer, though for the willing it would suffer nothing. Hunger, thirst, pain and sorrow, none of these could afflict the human nature of Christ against His human will. "The human nature, that Christ assumed, that could not be tainted by the slightest sin," exclaims St. Augustine, "why only God is greater than that

human nature." Pure spirits have no bodies and hence cannot suffer bodily pain. We have bodies and such that we can, and, in our present condition after Adam's sin, of a necessity must suffer bodily pain. Christ had a body, but such that He could suffer, if He willed it, though always without any natural necessity whatever. "All tribulations He suffers through the power of His will, not through any necessity or violence. He could pass over this life's journey without them, but He saw that His suffering them would help us on our way. In strength of body and soul He differed immeasurably from us; but He suffered, lest He be thought not to pity us, if He did not bear our sorrows." [28]

This beautiful doctrine of human love and mercy we find in several passages of the Fathers and theologians; and it is a doctrine only they can accept who believe in the virginal birth of Christ. This is clear to our Catholic reason; and the words of the Fathers show us how well they understood it. To quote again the saintly and learned Philip, Abbot of Good Hope, friend of St. Bernard and ardent student of the early Fathers, "He (Christ) suffered nothing unless willing: I suffer much though unwilling; and thus, though He is like me in that His is a real, true human nature, He is far different from me in the wondrous strength of that nature of which I speak. . . . His body was weak, in that it could suffer and feel pain, a weakness He wished to destroy by the grace of the resurrection; but His body was strong, because free from that corrupt nature, or natural corruption; and this strength it had because it was conceived of the Spirit." [29] "Because His conception excluded and was free from all concupiscence, His flesh was utter stranger to the weaknesses of our nature; and so what we, conceived in sin, suffer necessarily because of our nature, He, whose flesh was subject to no weakness, as no human weakness had part in its conception, suffers only because of His own free will." [30] It is interesting to note that Philip is writing thus to explain some difficulties in the teaching of St. Hilary in his tenth book *De Trinitate*.

[28] M., *P. L.*, CCIII, 56.
[29] M., *P. L.*, CCIII, 43.
[30] Ibid., CCIII, 51.

St. Hilary of Poitiers was accused by heretics of the fifth century and again by Berengarius in the eleventh century of teaching that Christ's body was incapable of suffering. There is no student of theology who has not found difficulty in understanding some of the holy doctor's sayings. Yet, that St. Hilary unmistakably believed and taught that Christ suffered in soul and body must be clear to any fair-minded reader of his works. "That man is from God," he writes in his work on the Trinity, "with a body fitted for suffering, and He has suffered."[31] But, what St. Hilary quite as clearly taught is that Christ's sufferings were not due to any necessity of His human nature, as are our sufferings, and whatever violence might be done against that sinless body, it could inflict no pain, unless the human will of Christ freely wished to suffer. "It is clear beyond doubt," he tells us, "that the weakness of bodily nature was not natural to His body . . . and that something painful inflicted on the body did not make that body naturally the subject of pain; because though in our Lord we find a body like ours in substance, we do not find a body like ours in its corrupt weakness, as it was not like ours in its beginnings; for it was conceived of the Holy Spirit and born of a virgin. . . . True, the Blessed Virgin Mary of her substance gave birth to a body, but to a body conceived of the Spirit; in itself it was truly a body, but without any weakness in its nature; it was truly a body, because it was born of a virgin; it was without the weakness of our body, because its beginning was in the conception of the Spirit."[32] We do not think that Philip has explained away all the difficult passages in St. Hilary's writings; but surely many seemingly great difficulties will vanish, if we but keep in mind this effect of the virginal birth on Christ's human nature.

It is not only in St. Hilary that we find this teaching. St. Gregory I, Pope,[33] St. Augustine,[34] Peter Lombard[35] are a few who have clearly taught the same doctrine, and St. Jerome has gone on record as praising very highly and recommending

[31] Ibid., X, 363.
[32] Ibid., X, 371.
[33] Ibid., LXXVI, 287.
[34] Ibid., XL, 95, 96; XLI, 415; XLII, 484.
[35] 3 *Lib. Dist.*, d. 16.

the tenth book *De Trinitate*. It will be sufficient to quote here just a few lines from St. Augustine. "We are thus afflicted because of the weakness of our human condition; not so the Lord Jesus Christ, whose weakness came from His power. There is no doubt whatever that He was troubled not through the weakness, but through the power of His soul, lest we lose hope of salvation when we are troubled not through our power, but through our weakness. In strength of soul He was immeasurably superior to the whole human race; shall we say He had the same bodily weakness as we? Rather, in my opinion, in strength of body as well as soul He differed from us, and this difference came from his virginal conception." According to Theodoretus, Christ's body, though like ours in its nature, was not subject to death; and the heroic confessor, Maximus, writes to the priest Thalasius, that that body could never be liable to death, that was conceived in the womb of a virgin.

Clearly and consistently, as we see, the Fathers attribute this grand privilege of Christ's human nature to his virginal conception. O, the purity, the holiness, the ineffable grandeur of Christ's human nature because of the hypostatic union far surpassed any grace it received through its "spiritual" conception in the womb of a virgin. This will explain, no doubt, why not a few Fathers and very many modern theologians speak only of the former, or at most only hint at the latter. Yet, not only the hypostatic union, but the virginal conception, too, of our Saviour makes His human nature more wonderful, makes His human heart more loving and more lovable.

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.
Quantum potes, tantum aude,
Quia maior omni laude,
Nec laudare sufficis.

VINCENT A. MCCORMICK, S.J.
*Woodstock College, Maryland.*

# Analecta.

## PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

### I

DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM

I. *De paroeciis nationalibus* (can. 216, § 4).

Utrum in regionibus mixtae linguae, quae politice unicum Statum efformant, sed diversis utuntur linguis, ut aiunt, officialibus, requiratur, vi canonis 216, § 4, indultum apostolicum ad erigendam paroeciam exclusive destinatam fidelibus determinati sermonis seu linguae, etiamsi haec determinata lingua sit una ex linguis officialibus eiusdem nationis, et paroecia erigenda suam distinctam habeat partem territorialem in dioecesi.

Resp.: *Affirmative.*

II. *De excusatione a choro* (can. 420).

Utrum praescriptum can. 420 comprehendat quoque capellanos seu clericos secretos personae Romani Pontificis actu inservientes.

Resp.: *Affirmative* quoad praescriptum can. 420, § 1, n. 6; *negative* quoad praescriptum eiusdem canonis § 2.

III. *De celebratione Missae in religionibus mulierum* (can. 610, § 2).

Utrum, vi canonis 610, § 2, quo praescribitur: "Missa quoque Officio diei respondens secundum Rubricas quotidie celebrari debet in religionibus virorum, et etiam, quod fieri possit, in re-

ligionibus mulierum", Missa Officio diei respondens debeat celebrari tantum in religionibus regularium et monialium vota sollemnia habentium; an etiam in domibus religiosarum vota simplicia habentium, quibus ex Constitutionibus a Sancta Sede approbatis est obligatio chori.

Resp.: *Negative* ad 1am partem; *affirmative* ad 2am.

IV. *De ministro Confessionis* (can. 883).

1° Utrum adverbium *obiter* can. 883, § 2, ita intelligendum sit, ut sacerdos rite praeditus facultate, iuxta § 1 eiusdem canonis, audiendi Confessiones, possit, quoties navis in portu maneat, terram adire ibique in ecclesia vel sacello Confessiones excipere eorum, qui confiteri petant, eosque valide ac licite absolvere, etiam a casibus Ordinario loci reservatis, per integrum diem, vel per integros duos vel tres dies, si tamdiu navis in portu maneat.

2° Utrum id possit per integrum diem, vel per integros duos vel tres dies dictus sacerdos, quoties ad idem iter prosequendum unam navem relinquere debeat ut alteram conscendat, si in portu hanc navem tamdiu expectare debeat.

3° Utrum in utroque casu idem dictus sacerdos etiam ultra triduum.

Resp.: Ad 1um et 2um *Affirmative.*

Ad 3um *Negative,* si loci Ordinarius facile adiri possit.

V. *De licentia assistendi matrimoniis* (can. 1096, coll. cum cann. 465, 472-476).

1. Utrum vicarius oeconomus legitime constitutus in paroecia vacante, ad normam cann. 472 et 473, possit licentiam assistendi matrimonio dare sacerdoti determinato ad matrimonium determinatum.

2. Utrum id possit vicarius substitutus, de quo in can. 465, § 4, post Ordinarii approbationem, si nullam limitationem Ordinarius apposuerit.

3. Utrum vicarius parochi religiosi id possit post Ordinarii approbationem, sed ante approbationem Superioris religiosi.

4. Utrum vicarius, seu sacerdos supplens, de quo in cit. can. 465, § 5, id possit ante Ordinarii approbationem.

5. Utrum id possit vicarius adiutor parochi imparis suis muniis rite obeundis, legitime constitutus ad normam can. 475, § 1.

6. Utrum id possit vicarius cooperator, de quo in can. 476, inscio parocho.

Resp.:

Ad 1um *Affirmative.*

Ad 2um *Affirmative.*

Ad 3um *Affirmative.*

Ad 4um *Affirmative,* quoadusque Ordinarius, cui significata fuit designatio sacerdotis supplentis, aliter non statuerit.

Ad 5um provisum in cit. can. 475, § 2.

Ad 6um provisum in cit. can. 476, § 6.

VI. *Circa assistentiam matrimoniis* (can. 1096, § 1).

Utrum, ad norman can. 1096, § 1, sacerdos sit determinatus, si parochus Superiori monasterii in casu particulari declaret, se ad matrimonium proxima Dominica in ecclesia filiali celebrandum delegare aliquem sacerdotem religiosum, qui a Superiore sequentibus diebus ad Missam die Dominica ibi celebrandam deputabitur.

Resp.: *Negative.*

VII. *De Ss.ma Eucharistia asservanda* (can. 1265).

Utrum Ordinarius, attenta immemorabili consuetudine, possit licentiam dare asservandi Sanctissimam Eucharistiam in curatis ecclesiis, quamvis non stricte paroecialibus, sed subsidiariis.

Resp.: *Affirmative.*

VIII. *Dubium circa versiones Sacrarum Scripturarum* (can. 1391).

Utrum particula *et* canonis 1391, quo praescribitur: "Versiones sacrarum Scripturarum in linguam vernaculam typis imprimi nequeunt, nisi sint a Sede Apostolica probatae aut nisi edantur sub vigilantia Episcoporum *et* cum adnotationibus", etc., interpretanda sit copulative an disiunctive?

Resp.: *Affirmative* ad 1am partem; *negative* ad 2am.

IX. *De reservatione pensionis* (cann. 1429, 1486, 2150).

Utrum loci Ordinarius possit admittere renuntiationem paroeciae cum reservatione pensionis ad vitam pensionarii super beneficio paroeciali in favorem parochi renuntiantis.

Resp.: *Affirmative,* firmo praescripto canonis 1429, § 2.

Die 20 maii 1923.

P. CARD. GASPARRI, *Praeses.*
ALOISIUS SINCERO, *Secretarius.*

II

DUBIUM SOLUTUM AB EMO CARDINALI COMMISSIONIS PRAESIDE

Utrum per can. 824, § 2 Codicis abrogata censeri debeant ea, quae S. C. Concilii statuerat sub die 15 Octobris 1915 in responsione ad III, de retributione non recipienda ne ratione quidem extrinseci incommodi in secunda et tertia Missa in die Commemorationis omnium Fidelium Defunctorum; an vero ea adhuc in suo vigore permaneant.

Resp. *Affirmative* ad 1am partem; *negative* ad 2am.

Die 13 dec. 1923. P. CARD. GASPARRI, *Praeses.*

## DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

*23 January:* Monsignor Brauer, of the Archdiocese of Sydney, Privy Chamberlain supernumerary of His Holiness.

*27 January:* Mr. George C. Jenkins and Dr. Victor Francis Cullen, of the Archdiocese of Baltimore, Knights of the Order of St. Gregory the Great, civil class.

*30 January:* Monsignori John G. FitzGerald, William J. Maguire, David J. Hickey and Francis J. O'Hara, of the Diocese of Brooklyn, Domestic Prelates of His Holiness.

*31 January:* Mr. James Wiseman MacDonald, of the Diocese of Los Angeles, Knight of the Order of Pius.

Mr. Isidore Dockweiler, of the Diocese of Los Angeles, Knight of the Order of St. Gregory the Great, civil class.

*1 February:* Mr. Thomas William Hunter, of the Archdiocese of Westminster, Commander of the Order of St. Gregory the Great, civil class.

*5 February:* Monsignori James M. Cleary, Anthony Ogulin, Humphrey Moynihan, James C. Byrne, Thomas A. Welch, Patrick O'Neill and Peter M. Jung, of the Archdiocese of St. Paul, Domestic Prelates of His Holiness.

*13 February:* The Most Rev. Francis Maria Redwood, S. M., Archbishop of Wellington, Assistant at the Pontifical Throne.

Mr. John Robert O'Connell, of the Archdiocese of Dublin, Commander of the Order of St. Gregory the Great, civil class.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CANONS OF THE CODE solves a number of difficulties.

ROMAN CURIA announces officially some recent Pontifical appointments.

## ADVERTISING THE CHURCH.

In some of the larger cities of the country statements of Catholic doctrine or facts of Catholic historical importance printed in the form of advertisements in the daily papers, have given rise to acrimonious opposition and bitter sectarian controversy. For the sake of peace it was deemed expedient to discontinue them. These advertisements were sometimes published without any signature attached. Those responsible for them were unknown. A number of readers became suspicious. An aroused imagination pictured all sorts of evil motives and secret designs prompting those who wrote them and paid for them. This unfavorable experience notwithstanding, a wide field still remains open in smaller centres, where these advertisements can be inserted in the daily papers, where they will be read with avidity, while there is no likelihood of their leading to strife and embittered feeling.

In modern business, advertising plays a very important and necessary part. It has called into existence a lucrative profession that is being followed more and more. The monetary rewards attract some of the best artistic and literary talent. And it brings adequate returns when put to judicious use. It has been abused by fraudulent promoters and by sensation-mongers. A number of non-Catholic churches that have long

since adopted it, have fallen victims to the wiles of the bill-board man and the methods of the yellow newspaper writer. But this need not prevent us from adopting whatever is good, whatever is honest, in the modern newspaper, which is beyond question the greatest power in the country to-day. A brief outline of personal experiences in this field is given here with the full conviction that the methods followed can be and will be improved upon, as suggestion and criticism throw more light on the various phases of a relatively new experiment.

## I.

Ours is an average Western community of some 35,000 inhabitants. The population is overwhelmingly Protestant, with a meagre proportion of converts. The native American element is small, but its influence is predominant. The non-Catholic population, until some years back, was intensely bigoted. Catholics were tolerated. But the usual anti-Catholic slanders found general credence everywhere. The daily press did not lend itself of set purpose to their propagation. Neither did it counteract them. The newspaper which prints our advertisements of Catholic doctrine has not a single Catholic on its staff. Every Saturday it devotes a page to Protestant church-service announcements, in the form of paid display advertising. Hence it seemed logical to approach it from a business standpoint with a proposition to publish our church advertising, with the understanding that straightforward statements of Catholic doctrine should be included at our option. No objection was raised by the advertisers or editorial managers. We watched the experiment with some apprehension at first. It soon appeared that there was no reason for fear, as there was not the slightest sign of unrest among non-Catholics. Catholics themselves who had been mildly opposed to the new venture, or frankly sceptical as to the outcome, became interested and proud. It was deemed prudent however to warn them not to force any discussion upon Protestants. It was further pointed out to them that faith is a gift of God, not to be acquired by mere understanding of our doctrines, but by humble and sincere prayer for light and guidance. Irritating talk on religious topics is more often a bane than a blessing. In trying to analyze the

reasons for the success that have attended the experiment thus far, two stand out with some prominence.

I made it my duty long ago to cultivate the acquaintance of the newspaper fraternity. In every community they stand somewhat in a class by themselves. They wield a power far greater and in many cases more far-reaching than that of any minister of the Gospel. And they realize it. Many of them are young men ambitious to make their way. Their inquisitiveness is sometimes boring. After a painstaking explanation of facts and details you may be surprised to learn in print of many strange things you never alluded to or thought of. But they are not opinionated. If you have their confidence, they are willing to be set right and anxious to avoid further mistakes. Where any church function of importance is concerned, they will be glad to have you hand in your own story. It is far better to take the trouble of doing so. The item will then be printed correctly, free from the glaring mistakes that provoke a Catholic either to anger or to laughter.

News items from outside sources putting the Church in a false light are bound to slip into a secular daily. The editor is not intent on wounding the feelings of his readers or in assaulting their convictions. He is rather anxious to play fair and he is not willing to lose either subscribers or advertisers. If you are on friendly terms with him, he will be all the more ready to let you answer or explain the item that has given offence. Personally I have never been denied the opportunity to do so. Where a letter from an unknown party may easily be ignored, especially when it contains a criticism, it will be printed without hesitation when it comes from one whom he knows and trusts.

The average reporter wants the news when it is really news, and that is on the day it happens. If he asks a report of a sermon or a speech, it is better to give him your own summary of the leading ideas, or an excerpt embodying some striking passage, so that he can publish it immediately after delivery. It requires some extra trouble on your part. But your effort will be appreciated. And the account will not be garbled nor call for correction.

It is not necessary to pounce upon every slight misrepresentation of Catholic events and rush into print with an

excoriation. If you know the men you deal with, the mistakes will often be found to be unintentional. A chance remark will dispose of them for future occasions and lead newsgatherers and editors to be on their guard. Close acquaintance with newspaper men is an asset of incalculable value besides being a source of genuine pleasure.

Another asset of great value to the priest who expects to gain recognition for the Church he represents, is public-spirited citizenship. Every city has some of its best, busiest and most enterprising men and women who find time to promote various undertakings for the common good. It may be a patriotic celebration, Red Cross work, philanthropic work, community recreational work, or other activities that affect the city as a whole. Such activities bring together men of various lines of business, of divergent political opinions and widely varying religious beliefs. They overlook their differences to band together for a common purpose. Animated by high civic ideals and a spirit of disinterested service, they plan efficiently and accomplish a great deal for the community in which they live. It is quite beside the point to argue that their philanthropic work is not always inspired by motives of Christian charity, and to disparage it on that account. They act according to their lights. They are earnest and sincere. They set great store by every endeavor that will promote patriotism, better citizenship, common well-being, and raise the masses to a higher level. Natural virtue and uprightness deserve all the encouragement we can give them. And they provide the necessary foundation for the supernatural.

These civic movements the priest cannot neglect if he values his standing in the community and is anxious to see justice done to the Catholic viewpoint. Experience teaches that friendly discussion with these men and women and ministers enriches him through a fuller understanding of their viewpoint and helps him to appreciate their unselfish endeavors. They in turn will manifest a reciprocal willingness to consult with him, to listen to his advice and to second his proposals. They feel honored by his presence. The latent feeling of aloofness and possibly of distrust that perhaps many of them harbored before, gives way to a sympathetic understanding and a real eagerness to coöperate. Personal contact with them does

more to set at rest unfounded but real suspicion and to forestall antagonism, than the best sermonizing will ever do.

The Church stands so conspicuously alone in her teaching and in her worship; the priest himself is in so many ways different from the men they know and from the preachers they associate with on terms of extreme familiarity, that they need the assurance of close personal intercourse to realize that he himself and the faith he represents have a human element and human interests not unlike the rest of mankind. The priest need not descend however to the level of a mere "good fellow". If his association is sought only for his nimble wit, his ready repartee, his genial manners, his influence for good is quite likely to be much impaired. He has become one of the crowd and ceased to be a leader. There is a happy medium between austere aloofness and the sacrifice of priestly dignity through commonness, however innocent.

The priest who is genuinely interested in civic undertakings will soon find himself occupying a commanding position without seeking it in any way. When called upon on special occasions, he will be given the preference over a minister. He will be asked to serve on committees and to help plan public celebrations and welfare movements. All this will encroach upon his time and demand extra effort on his part. He need not necessarily comply with every invitation to the detriment of his own priestly work. And he should not seek to get into the limelight by sensational utterances. But there is a wide field open for him to do good in a quiet manner, to help form local public opinion, to inspire respect for the priesthood, a deeper understanding of the Church he represents, and to prepare the way for the further enlightenment of those with whom he deals day after day, with whom he plans and works at a common task.

His activities are bound to be heralded in the press. It is a mark of immaturity if he should derive vainglorious enjoyment from being thus in the public eye. His own personality is insignificant enough. The Church and the Master in whose service he labors, are his all. But Catholics will be heartened by his example and the influence he wields. And non-Catholics who have read of his work for the common good, will be all the more ready to read what he has to say himself for the

faith which he professes and of which he is the accredited exponent. If nothing more, a friendly curiosity will impel them to take cognizance of what he writes on religious topics. The rest is in the hands of God.

II.

A little study of the psychology of the average American community will convince a priest that he will rarely be accepted at first "at his face value". Catholics will so accept him. Others scarcely ever. He must prove himself, in the words of St. Paul. The ordinary American is not willing to take any man's word for any thing. And to the average American the priest and his position are simply something baffling. Even among the more enlightened classes whose reason tells them not to believe the time-worn calumnies uttered against him, there is often a vague feeling subsisting parallel with their better judgment, that leads them to distrust the priest to some extent. It can be dispelled only by personal acquaintance. And only after that can the advertising of Catholic doctrines be tried without provoking antagonism and reprisals. Where the priest has been much in the public eye and has taken his share in the life of the community, it will hardly ever be necessary to refute the slanders that are bandied about by sensation-mongers. Their brazen lies are discounted at once by the great majority. The few who believe them would continue to believe them, no matter what array of proofs to the contrary we might set forth.

Advertising of the Church can therefore well be centred upon her doctrines, and be confined to those alone. Some stock charges against the Church like the Galileo myth can be readily treated. But a critical examination of the history and the tenets of the various sects need no be entered upon; present-day Protestantism cannot be held responsible for the excesses of Luther or Henry VIII. It serves no good purpose to enlarge upon them and it will certainly lead to heated controversies. But a straightforward statement of Catholic teaching is generally welcomed. Open-minded men are quick to grasp its informative value. You do not lay yourself open to the reproach of contentiousness. The ministers whose acquaintance you enjoy will not care to contradict you. They

may be tempted to imitate your example and in their own advertisements insert a statement of their sectarian beliefs. But these are generally so few and so vague and so loosely held, that they will quickly run out of material. Both they and their people would much rather avoid a frank setting-forth of their own creed. The average Protestant cares little about creeds nowadays. He generally clings tenaciously to the one thing implied in his name; he will protest against the old Church if driven to it. But he is not anxious to do so if you have convinced him, by personal intercourse, that you are not intent on attacking him or directly disturbing his inherited position in religious matters. He is willing to live and let live when he is made to feel that you do not wish to force something upon him. He is fair-minded enough to listen to an explanation of your own teaching.

He has often been intrigued by Confession, and Mass, and Indulgences, and the Immaculate Conception and the Infallibility of the Pope, and by other doctrines that he has heard about or read about. He was willing to let you believe in all these strange teachings since you thought them right and held them conscientiously. They did not seem important enough to warrant a deeper inquiry on his part. Yet at the same time he had a vague longing to be just a little better informed as to their meaning. He might think it impertinent to bother you with personal questions, imagining that your religion is only for those of the fold. At the same time he is genuinely glad to get a better insight into your mind and heart, into your doctrines and practices, into your ceremonies and your life. It is all so unlike anything he is familiar with that it excites his curiosity, without necessarily provoking him to a reply in defence of his own stand. He justifies the confidence you repose in him and in his honesty and sense of fair play, by not abusing him of his right to counter with a display of his own beliefs. You need not eschew the most bitterly controverted doctrines as long as you do not give an opening for attack by mentioning any particular reformer or sect.

There may be exceptions nonetheless in some localities, although we have had several professional anti-Catholic agitators in the city who yet have never ventured on a reply to our advertisements. If they ever should decide to do so, we

are determined to stop the advertising at once, rather than provoke a controversy that would do little good, and might lead to bitter feeling and envenomed writing.

III.

The cost of these advertisements will naturally vary in various localities. It depends upon the size of the advertisement, the circulation of the paper and the price the paper is able to command for its general advertising. Some papers run a regular " church page " on Saturdays. The rate charged for these ads is lower than that charged in the " classified ads " section and is sometimes only one-half. Or figured on another basis, the " whole page " rate is applied to the church ads, no matter what their size. Each advertiser selects his amount of space and pays accordingly. The cost is nominal.

The parish itself may decide to bear the cost, or the pastor may get one or more of his parish organizations to do so. In return the advertisement is made to include the regular meeting days of these societies. Or if there are several Catholic parishes in the city they may band together and prorate the expense. The general heading of the advertisement may then be made to read: THE CATHOLIC CHURCH IN . . . Immediately below are given alphabetically the various parishes with their respective hours for Sunday Masses, and also, if deemed expedient, for weekday Masses and for Confession. The advantage of one advertisement embracing all the Catholic churches in the city is to set before the non-Catholic reader in a striking manner the unity of the Catholic Church, in silent but telling contrast with the divisions of Protestant Christianity.

These brief announcements having been made, the remainder of the space is taken up with the explanation of some Catholic doctrine. The "ads" are made purposely brief, each developing only one idea. The writing of them demands great care. The divisions of a given subject should be planned minutely beforehand. Thus the treatment of Confession or of the Bible, should be subdivided in such a manner that each part can be explained as a whole in one single advertisement. The subjects should be timely: Purgatory is not to be treated of at Easter. It is not well to expand your statements too much or to dwell at too great length on any particular subject. To

become diffuse is to become tedious. There is no need to take up every phase of every doctrine and to exhaust it. Provide something fresh every week, that will arrest attention anew every time.

The brevity required by the space at your disposal forces you to compress your matter; yet in such a way that your explanation remain accurate and be easily grasped by the reader. A mere indication of Bible texts may often be sufficient to send the interested reader to his own copy for verification. When he does so, the plain statement of the Catholic doctrine will throw a new light on the text, quite different from the one in which he had been accustomed to see it thus far.

The following examples of advertisements are given merely as indications of what has been done, and may be done with modifications to suit the circumstances and the locality.

This is one of four advertisements explaining the place of the Bible in the Catholic Church.

The Apostles did not take the New Testament as the ground of their instructions. It did not exist in its entirety during the lifetime of most of them. And they had no need of it, as they were themselves the living witnesses of Christ's teaching and miracles. Such Christ had commanded them to be when He said on the day of His Ascension: Go ye and teach all nations. If Christ had intended His religion to be propagated and preserved by means of a book, no conceivable reason can be urged why He should not have written one. Hence the Catholic idea of the Christian religion is that the Christian faith has been taught, and was intended by its divine Founder to be taught, on the same plan that was adopted at the outset: by authorized human teachers whose freedom from error was secured by special divine assistance, as that of the Apostles was in the beginning.

The following is one of five advertisements explaining the Holy Eucharist and the Sacrifice of the Mass.

Believing in the literal truth of Christ's words: "This is My Body which is given for you; This is My Blood which shall be shed for you", Luke 22: 19, we teach that at the Last Supper Christ gave His real body and blood. Either these words must be taken in their literal meaning, or nothing else in the Gospel need be taken in more than a figurative sense. We hold, then, that the Holy Eucharist is Jesus Christ Himself, really present under the veil of bread and

wine. What looks as such to the eye, we know by faith to be the true and living Christ. There is no greater difficulty in believing this doctrine, than there is in believing the doctrine accepted by all Christians that the infinite God became man for us. It is this doctrine of the Real Presence which explains the Sacrifice of the Mass as celebrated in the Catholic Church.

The last quotation is one of six advertisements on Confession and Indulgences.

We believe that in order to obtain forgiveness for our sins, they must be confessed to Christ's representatives, who must give absolution for them in Christ's name. The words of the absolution are: I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost. If Christ had so ordained it, it were sufficient to confess our sins to God in the secret of our hearts. But He has expressly delegated the power to grant forgiveness to those whom He appointed for this office. To them we must therefore have recourse. The Pope, the bishops, the priests, and the faithful are all under the same obligation of going to confession. And the absolution thus imparted gives us that absolute certainty which the human heart craves, that our sins are really remitted and blotted out forever.

On the occasion of a Mission or a Forty Hours' Devotion, or a series of Lenten discourses, the space may be used to explain in a few words the nature of these functions and to extend an invitation to non-Catholics to attend. As a rule they will respond in great numbers, and appreciate the opportunity offered. It is of course well to let them understand very clearly that they are welcome at any time to attend any services in the Catholic Church. If there is a book-rack at the entrance of the church, they will be sure to scan it, and to take along whatever may appeal to their fancy. The book-rack is an almost necessary complement of the advertising. For its pamphlets, if well chosen, will amplify what has been briefly discussed in the daily paper, and thus lead on the inquiring minds.

## IV.

Do these advertisements bring returns? Do they do any real good? We have converts under instruction the whole year through. But not one of them thus far has mentioned the fact that he has been influenced by our advertisements. Some

non-Catholics have referred to them to express their satisfaction at the better knowledge of Catholic teaching which they gleaned from them, and to tell how they were set right on several things Catholic which they had thus far viewed in an altogether different light.

I myself have refrained from discussing the matter with them unless invited to do so, being content to let the advertisements speak for themselves, and avoiding all unnecessary arguing. I am not prepared to state how much good these advertisements have done, although we have never regretted that we embarked upon this enterprise. And we intend to continue. The best we can say is that we have provoked no opposition of any kind. How much good these advertisements have done, are doing or will do, He alone knows who scrutinizes the hearts and reins of men. It is a form of missionary work whose reward is in the doing and where the pleasure of pursuing is the prize. For the rest, it remains true to-day as of yore that Paul planteth, Apollo watereth, and God giveth the increase.

PAROCHUS.

---

## MARYKNOLL MISSION LETTERS. L.

We have awakened to a new life of books and pen and typewriter instead of wrenches and pipe-threader and hacksaw to meet eight degrees below conditions. And right here, we are tempted to wander afield on a lengthy disquisition on the value of manual labor training, past, present, and future.

But now, Korea. I hesitate to give my own impressions of the much-talked-of Hermit Kingdom. They are too hastily drawn as yet, and made by a recently ordained new curate whose judgment cannot be regarded as exactly infallible in such matters. Wherefore, practically everything I say will be quoted from some other source. My chief sources of information are Fr. Byrne, our Superior, Fr. Sye (Korean and pronounced *saw*), some French Fathers, and several European customs officials across the river in Antung. All are old residents in these parts, excepting Fr. Byrne.

We are at the northern boundary of Korea, across the Yalu River, opposite the Chinese City, Antung. A glance at the

map will show you what a splendid location this is from which to make a comparative study of the three great peoples of this part of the Far East—the Chinese, the Korean, and the Japanese. We are at the extreme north end of the peninsula of Chosen, or Korea. The Yalu River flows by, about a mile from the house; and on the other side stretch the mountains and plains of Manchuria, once a part of the great old Chinese Empire and still thoroughly Chinese so far as its inhabitants are concerned. Now Chosen (the Japanese for Korea) is, as you know, part of the Japanese Empire. In certain sections of the country you will find more Japanese than native Koreans. Here, then, is the situation: we are in the midst of thousands of Koreans and Japanese; we cross the bridge between Sin Gishu and Antung—a bare half-hour's walk—and we find ourselves surrounded by many more thousands of Chinese. I doubt if there is a place in the world where you will find such a general and constant commingling of Chinese, Korean, and Japanese as on this same bridge over the Yalu. We do not really compare these people: they compare themselves; and the resultant forces itself upon the casual observer.

An example—one of a score! During the process of our heating-plant installation we found that we were lacking some fittings that should have been shipped from Shanghai. Father Byrne started out post-haste for Antung, the nearest place we should be likely to find the desired commodities—one-inch nipples, to be exact. He entered a large Japanese hardware store which sells plumbing supplies, approached the proprietor, held out a one-inch nipple which he had brought with him and said, *ee sib,* which in these parts means twenty. A blank stare was the only thing that registered on the merchant's countenance—not the slightest *illuminatio vultus.* Father Byrne consumed the better part of half an hour explaining and pleading, counting on his fingers up to twenty, writing the number on a blackboard, threatening, deprecating, and expostulating, but all to no avail. The Japanese merchant could not fathom the proposition that he had come to buy twenty one-inch nipples. In despair at last, he started from the store, certain that somewhere in the store were the articles we needed so badly. Just outside, he espied a Chinese coolie, the scullion of the shop, whose duty it was to sweep up the iron filings and debris about

the premises. Holding up the nipple, Father Byrne said simply, *ee sib*. Immediately the lad's face lighted, and he smiled and bowed graciously. Back into the store they went and, in about two minutes, the Chinese, with a word to his Japanese employer, had the required twenty nipples out on the counter. No comment is necessary.

Since my arrival here we have had all kinds of work done about the house—carpentry, masonry, tinsmithing, etc.; and every artisan has been Chinese, uneducated, unschooled in everything but his trade, yet bright, quick, keen, intelligent. And this is the native land of the Koreans, in a country where Koreans and Japanese are by far the majority of the population. The cathedral and Bishop's residences at Seoul and Taiku were built by Chinese, as was our little church here at Wiju. In a word, any work in this section that requires skill, intelligence, personality, is invariably turned over to the Chinese.

The universal verdict of unprejudiced witnesses over here seems to place the Chinese in a class by himself. Neither Korean nor Japanese can approach him in natural intelligence, keenness, affability. He stands out unmistakably as the natural king of the Orient, and there can be little doubt but that he will some day actually and permanently occupy his natural place as he has so constantly done down through all the centuries except the last. The history of this part of the world has been a history of dependence on China. Whether this fact has the relation of cause or effect to the superiority of the Chinese over their fellows would be hard to determine without deep study.

Intelligence and morality are surely the two most essential stones in the foundation of Christianity. Where they are found most abundantly, there is Christianity most apt to flourish. China seems to lead in both; for this reason, our Korean pastor himself declares that he believes that there is a very bright future ahead for the Church in China.

The Korean priests we have met are admirable and, in our present household, there is a Korean layman who fills the office generally referred to as janitor or sexton in the United States, than whom it would be hard to find a keener, more wide-awake, efficient director of affairs; and joined to his efficiency is a solid piety which is indeed edifying. He serves the 6:30

Mass each morning and you will find him kneeling before the Blessed Sacrament making his daily visit each evening before he locks the church. Many an American pastor would consider him an invaluable "find".

Meantime, while we consideer things from the natural viewpoint, all is in the hands of the Almighty. He alone knows which of these peoples will most readily accept the Gospel of peace. "The Spirit breathes wheresoever He wills." And whether our lives of actual service be consecrated to China or Korea, we will rejoice at the sight of Christ's Kingdom spreading in any country. That's the correct point of view—n'est-ce pas?

PATRICK H. CLEARY, A. F. M.

## THE PROPER TITLE OF A PARISH PRIEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

The query, "What is the Proper Title of the Parish Priest of a Cathedral?" is answered in the March number of the REVIEW. The answer, I think, needs amendment. For the term rector is open to even stronger objections, as a translation of "parochus", than is pastor. Canon 334 would seem to restrict the term pastor to bishops, whereas Canon 471 defines a rector as a priest in charge of a parish which is neither parochial nor capitular; and Canons 481 and 482 forbid him to exercise parochial functions. Among Anglicans rector has a fixed meaning. On the score of Protestant connexion it is equally as unsatisfactory as pastor as a translation of "parochus". Administrator is used by general consent as a translation of "oeconomus". It is a misnomer therefore to apply this term to one who has the rights and duties of a "parochus".

Now what term ought to be used? "Parochia" is translated parish. The priest in charge of a parish is termed "parochus". Parish priest as a translation for "parochus" is logical and expressive to a high degree. Where a man has been given charge of souls as a "parochus", whether in a cathedral or other parish, he is rightly their parish priest.

SUPERIORENSIS.

## THE AMERICAN CLERGY AND FOREIGN POLITICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The National Civic Federation recently appealed to its members to circulate a book entitled *War, its Causes, Consequences and Cure.* In it occurs a passage addressed in particular to the Clergy of America, asking them to preach complete renunciation of the whole war system and not to allow "their pulpits and the class rooms of their schools to be used as recruiting stations; nor to give financial or moral support to any war".

Simultaneously with this request I found on the reading table of an open library a weekly paper which is published ostensibly under the patronage of a Catholic bishop on the Atlantic coast and which displayed the vilest propaganda illustration against the English Government, with text to suit the fomenting of national hatred, together with misrepresentations of a large contingent of the Irish people, their present government, and the great majority of the bishops and clergy of Ireland and of Irish allegiance who believe in the legitimacy of the existing rule; and all this with glaring devotional pictorial accompaniment and references to the Sovereign Pontiff, as though he could be a party to such vilification.

What I am at a loss to know is how propagandism like this can be allowed to go on, week after week, without a single word of protest or warning during all the time that this sort of flagrant violation of peace and rights is going on in the name of religious journalism. If this protest is published, please withhold my name, for it would only give occasion to those whom it strikes to spit out their venom on one who seeks and believes in the propaganda of Christian peace and reverence for ecclesiastical as well as civil law.

IGNORAMUS.

---

## SOME CUSTOMS AMONG PRELATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

As the number of prelates is increasing in our country and as it is difficult to find anything written in English about the customs of prelates, perhaps a few hints on the subject may be opportune. The following is intended to supplement the article in the April number of the REVIEW on "Protonotary Apostolic".

A Protonotary Apostolic in our country wears the ring and pectoral cross at pontifical ceremonies only when he is the celebrant. He wears neither ring nor cross at any other time. He may wear the doctor's ring everywhere and at all times except when celebrating Mass or performing ecclesiastical functions. As the doctor's ring is not a part of ecclesiastical apparel, it is not worn at church functions.

The rochet is a sign of ordinary jurisdiction and should always be covered with the mantelletta, except by a bishop in his own diocese or an archbishop in his province or by a cardinal or the Pope in any part of the world. The same refers to a prelate di mantellone who has the privilege of wearing the rochet. In the administration of any Sacrament, when the mantelletta is not used, a cotta is worn over the rochet. When a prelate gives Benediction with the Blessed Sacrament, he wears the stole and cope over the rochet and does not wear a cotta, as the cope covers the rochet. When a prelate is archpriest at Pontifical High Mass, he is vested with amice and cope over the rochet, and when he is deacon of honor at the same function, he wears the dalmatic over the rochet.

The doctor's cap, a four-horned biretta, is not a choir cap and should never be worn in church functions. It is intended to be worn when teaching and on academic solemnities, but not in church functions.

The simar is a house garment and should not be worn at public church services. Custom allows its use in celebrating low Mass, except on Sundays and feast days or at low Mass celebrated with some solemnity. Vicars-general, rectors of seminaries and irremovable rectors may wear an entirely black simar.

The sash, called in Latin documents *fascia*, is a mark of dignity. Bishops and prelates di mantelletta wear purple sashes over the choir cassock and house simar. When they wear mourning, the color of the sash is black with fringes or tufts of the same color. This custom is not universally observed, but it seems to be the proper thing. The sash of prelates di mantellone is of no other color than purple. Chamberlains of the Pope never wear black sashes.

O. H. Moye.

*Wheeling, West Virginia.*

## BLESSING THE BAPTISMAL WATER IN A PARISH CHURCH.

*Qu.* Because of lack of choir and other essentials for the carrying out of the ceremonies of Blessing the Baptismal Water on Holy Saturday and Pentecost Saturday, may a parish priest use the short formula given in the Ritual for Blessing the Baptismal Water?

SULVA MISSIONARIUS.

*Resp.* The ceremony of blessing the baptismal water is of strict obligation on Holy Saturday and on the Vigil of Pentecost, for all churches in which there is a baptismal font; that is to say, in which baptism is regularly administered as a parish function. This includes dependent or missionary churches (*filiales*) as well as the principal parish church. (S. R. C., 13 Jan., 1899). Only where it is decidedly impossible ("super quo conscientia Parochi onerata manet") for a parish priest to find a substitute who will perform the ceremony for him, in cases where he is prevented from doing it himself, may he take a quantity of baptismal water regularly blessed in the parish church for use in the dependencies (S. R. C., 29 May, 1900).

The absence of a choir and accessories for carrying out the solemn ceremonial of Holy Week is ordinarily provided for by the use of the *Memoriale Rituum* for small churches, a recent edition of which has been approved by Benedict XV (Fred. Pustet, 1920). A parish church is expected to command the service of at least two or three instructed attendants for these and similar occasions, in which no chanting is required.

Hence it is clear that the function of blessing the baptismal water is a serious obligation for every pastor or parish rector. The definite law of the Church prevents him from using the short form of the ritual on the days specified. That form is intended to provide only against unforeseen emergencies. Cf. *Rit. Rom.*, Tit. II, c. 1, n. 6.)

---

## SOME LITURGICAL QUERIES ABOUT BENEDICTION.

*Qu.* If you would answer the following questions in some subsequent issue of the ECCLESIASTICAL REVIEW I should be grateful to you.

1. Is the *O Salutaris* necessary at Benediction following Solemn Vespers? If it is not, and only the *Tantum Ergo* is sung, should

A Protonotary Apostolic in our country wears the ring and pectoral cross at pontifical ceremonies only when he is the celebrant. He wears neither ring nor cross at any other time. He may wear the doctor's ring everywhere and at all times except when celebrating Mass or performing ecclesiastical functions. As the doctor's ring is not a part of ecclesiastical apparel, it is not worn at church functions.

The rochet is a sign of ordinary jurisdiction and should always be covered with the mantelletta, except by a bishop in his own diocese or an archbishop in his province or by a cardinal or the Pope in any part of the world. The same refers to a prelate di mantellone who has the privilege of wearing the rochet. In the administration of any Sacrament, when the mantelletta is not used, a cotta is worn over the rochet. When a prelate gives Benediction with the Blessed Sacrament, he wears the stole and cope over the rochet and does not wear a cotta, as the cope covers the rochet. When a prelate is archpriest at Pontifical High Mass, he is vested with amice and cope over the rochet, and when he is deacon of honor at the same function, he wears the dalmatic over the rochet.

The doctor's cap, a four-horned biretta, is not a choir cap and should never be worn in church functions. It is intended to be worn when teaching and on academic solemnities, but not in church functions.

The simar is a house garment and should not be worn at public church services. Custom allows its use in celebrating low Mass, except on Sundays and feast days or at low Mass celebrated with some solemnity. Vicars-general, rectors of seminaries and irremovable rectors may wear an entirely black simar.

The sash, called in Latin documents *fascia*, is a mark of dignity. Bishops and prelates di mantelletta wear purple sashes over the choir cassock and house simar. When they wear mourning, the color of the sash is black with fringes or tufts of the same color. This custom is not universally observed, but it seems to be the proper thing. The sash of prelates di mantellone is of no other color than purple. Chamberlains of the Pope never wear black sashes.

O. H. MOYE.

*Wheeling, West Virginia.*

## BLESSING THE BAPTISMAL WATER IN A PARISH CHURCH.

*Qu.* Because of lack of choir and other essentials for the carrying out of the ceremonies of Blessing the Baptismal Water on Holy Saturday and Pentecost Saturday, may a parish priest use the short formula given in the Ritual for Blessing the Baptismal Water?

SULVA MISSIONARIUS.

*Resp.* The ceremony of blessing the baptismal water is of strict obligation on Holy Saturday and on the Vigil of Pentecost, for all churches in which there is a baptismal font; that is to say, in which baptism is regularly administered as a parish function. This includes dependent or missionary churches (*filiales*) as well as the principal parish church. (S. R. C., 13 Jan., 1899). Only where it is decidedly impossible ("super quo conscientia Parochi onerata manet") for a parish priest to find a substitute who will perform the ceremony for him, in cases where he is prevented from doing it himself, may he take a quantity of baptismal water regularly blessed in the parish church for use in the dependencies (S. R. C., 29 May, 1900).

The absence of a choir and accessories for carrying out the solemn ceremonial of Holy Week is ordinarily provided for by the use of the *Memoriale Rituum* for small churches, a recent edition of which has been approved by Benedict XV (Fred. Pustet, 1920). A parish church is expected to command the service of at least two or three instructed attendants for these and similar occasions, in which no chanting is required.

Hence it is clear that the function of blessing the baptismal water is a serious obligation for every pastor or parish rector. The definite law of the Church prevents him from using the short form of the ritual on the days specified. That form is intended to provide only against unforeseen emergencies. Cf. *Rit. Rom.*, Tit. II, c. 1, n. 6.)

---

## SOME LITURGICAL QUERIES ABOUT BENEDICTION.

*Qu.* If you would answer the following questions in some subsequent issue of the ECCLESIASTICAL REVIEW I should be grateful to you.

1. Is the *O Salutaris* necessary at Benediction following Solemn Vespers? If it is not, and only the *Tantum Ergo* is sung, should

there be two incensings at the Benediction (one when the monstrance is first placed above the tabernacle and the other at the "Genitori")?

2. When the Italian pronunciation is used, is the "h" silent in all words, as for instance "Agatha" or "Agata"?

3. At what time should the humeral veil be taken from the celebrant's shoulders at Benediction?

4. If there is a deacon and subdeacon at Benediction, does the deacon sing the "Panem de caelo", or must the celebrant sing it? If the assistants are not deacon and subdeacon, but copemen, as happens when Benediction follows Vespers, should the first copeman sing the "Panem de caelo" or must the cantor (presuming that there is one) sing it?

5. Has there been any late decision regarding the inadvisability of organists accompanying celebrants at the Preface or Pater noster?

*Resp.* 1. The "O Salutaris" commonly chanted at the beginning of the Benediction service is not prescribed by the rubrics. Any other liturgical or approved chant, prayer, or silence is permissible. (*Decret. auth.* 4235, n. 7; 4268, n. 10 et a.)

Incensing is prescribed immediately after the solemn exposition of the Blessed Sacrament; and again at the "Genitori", the second strophe of the Tantum ergo.

2. The "th" sound peculiar to the English tongue is not found in the Italian; hence it would be absent in the Italian pronunciation of Latin.

3. The veil is removed when the celebrant, after having given Benediction, has reached the lower step in descending from the predella.

4. "Versus (post *Tantum ergo*) cantatur a cantoribus" (*Caeremoniale*: Callewaert, ed. 1923, 337, note). The term includes any of the ministers and the celebrant, when there are no specially appointed chanters.

5. The *Caeremoniale Episcoporum* and sundry decrees prohibit the "pulsatio organi" during the Preface or Pater noster, because these parts are to be chanted by the celebrant. "Pulsatio organi" is to be understood in the sense in which organ play accompanies chants of the choir, as in the Gloria and Credo. A soft modulation guiding the celebrant can hardly be called a "pulsatio" and does not either drown the celebrant's voice or distract the devotional attention from the words.

## DUBIUM DE EXTRAHENDO FOETU.

*Qu.* I am writing you for your opinion with reference to a patient in St. Joseph's Hospital, and desire your ruling and the Church law in this case.

The patient is pregnant, apparently about three months; and for the past six weeks has developed pernicious vomiting of pregnancy, being unable to retain water or any food by mouth. Her pulse is running 100 or over most of the time. All remedial agents have failed to stop the vomiting, and for the past two weeks food by mouth has been withheld and she has been fed *per rectum.* The vomiting apparently is under control; the urine has some albumin, plus 3, and numerous casts. A few days ago she developed signs of mental disturbance, which is still present. Three days ago the urine showed a very high quantity of sugar, and she was given Illetin (Insulin) 60 units, the sugar not entirely disappearing from the urine, and the blood sugar showing 156 m.g. The pulse yesterday was 120, temperature 100. Three nights ago she flowed some *per vaginam.* There is pronounced acidosis, and the patient is growing progressively worse. It is my belief, as well as that of consultants, that the fetus is probably dead, and the toxemia is resulting from the dead fetus *in utero.* It is my belief and the belief of consultants that the patient will die unless the uterus is emptied, as we have tried all means within our power, without success in overcoming her condition.

If in our belief the child is dead, and we honestly think that it is necessary to empty the uterus in order to save the mother's life, in the sight of the Church, and under the Church law, are we warranted, justified and allowed to empty the uterus in a Catholic hospital?

I would appreciate your opinion in this case, as we do not desire or intend to violate any ruling of the Church. M. D.

*Resp.* Ferreres (*Comp. Theol. Moralis,* ed. IX, 1918, I, p. 339) writes: "What if it is probable or more probable that the fetus is already dead, and the mother's death is imminent if the fetus is not extracted? In such case it appears that the certain right of the mother should be preferred to the doubtful right of the fetus."

If there is no indication that the fetus is dead, it would be unlawful to empty the uterus to save the mother from her condition, which has been caused or has been aggravated by the pregnancy.

## JURA STOLAE.

*Qu.* Theophilus is assistant in a large parish. One of his numerous duties is baptizing most of the infants of the parish. It is somewhat disturbing always to give the "jura stolae" to the pastor, and one day when he has baptized the child of a particular friend of his and the parent had given him five dollars, Theophilus says: "I thank you in the name of the pastor." To this the man answers: "I am not giving this to the pastor, but to you." Theophilus consults the new *Codex* and, after reading paragraph three of canon 463, comes to the conclusion that, while his pastor knows the first part of the paragraph by heart, he is evidently subject to occasional fits of blindness or else, to be charitable, he has an incomplete *Codex*. For the pastor does not act as though he knows of the clause beginning, "nisi de contraria", etc. Theophilus keeps three dollars and hands the rest (two dollars being the regular stipend for baptism in that diocese) to the pastor without saying anything.

Sometime later, a young convert Theophilus has instructed and baptized, is married by Theophilus. After the ceremony, he gives Theophilus twenty-five dollars. Theophilus consults the diocesan statutes and finds there the stipend for the Sacrament of Matrimony is ten dollars. Theophilus gives this amount to the pastor and keeps the rest.

1. What is the explanation of canon 463, § 3, beginning with the words, "nisi de contraria", and just what does it mean for the assistant?
2. Is Theophilus bound to restitution?
3. Would the pastor be bound to restitution if the assistant out of prudence for his peaceful future should have handed over the entire stipends rather than cause trouble?

*Resp.* The right to administer Baptism solemnly is reserved to the pastor. So intimately is this right connected with the pastoral office that, even if another priest baptizes, he acts in the name of the pastor and acquires no title to the stole fees as determined by custom or by law. In some parishes the assistant obtains a certain share of the stole fees by a concession of the pastor; in some dioceses the fees are placed in a common fund and the method of division is fixed by diocesan statute. What is said of a pastor's right applies equally to this fund. When the stipulated fee is offered, it belongs to the pastor. This is his right, and even though the parties express their desire that the assistant retain it, the necessity of fulfilling their obligation to the pastor nullifies this desire.

With regard to the excess over the stipend, there is an opportunity for the parties to express their will as to its disposition, since this excess is a free donation. It is difficult to agree with Augustine (II, 543) that the priest who baptizes may make this excess his own in all cases. If no expression is made on the part of the individual who offers the excess, the presumption is that it belongs to the pastor; it may be appropriated by the assistant or the priest who baptizes only when some definite external indication of this intention on the part of the offerer is made, ("nisi de contraria offerentium voluntate certo constet"). The presumption is against him, and the contrary must be proved; otherwise he is guilty of injustice and bound to restitution. The expression of intention need not be made verbally; it may be ascertained in various ways, but certainly the mere offering of a "pingue stipendium" by parties whom the assistant has never perhaps seen before, who are under no special obligation to him, or who bear no special relation to him, does not entitle him to the excess. The burden is on the assistant to prove his right to the excess. The presumption is in favor of the pastor.

2. In the first case Theophilus had a definite indication of the will of the offerer with regard to the excess and could safely retain it. In the second case, he could also retain the excess if he had proof that it was offered through a sense of personal gratitude to himself for his efforts in instructing the convert.

3. If the assistant through personal motives desires to yield his right to a free donation in excess of the stipend, the pastor is, of course, in no way bound to restitution.

---

## OBLIGATION ARISING FROM INHERITED BANK STOCK.

*Qu.* A father leaves in his will to his children five shares of bank stock, issued at $500 each. At the time of purchase, he paid ten per cent of the price, the rest to be paid upon demand. The bank suffers great loss, and demand is now made upon the heirs to pay the balance. The heirs have received more than this balance from the will. Are they obliged to pay said balance, knowing that, considering the bank's present financial status, it will be a total loss?

H. S.

*Resp.* The transaction by which the father acquired the bank stock was a sale, a transfer of property in goods for a price paid or to be paid in money. By the delivery of part payment the inference is that both parties agreed to the contract. Hence he acquired the stock and all the rights and liabilities it entailed; in case of increase in value, he would gain; in case of a loss or depreciation, he must suffer. The remainder of the purchase money is a legitimate debt against the estate and is to be paid, unless the heirs can prove that the original contract should be declared null or rescinded because of fraud.

---

## ANTIPHONS AND VERSICLES AT MAGNIFICAT AND BENEDICTUS.

*Qu.* In the recitation of Vespers and Lauds the hymns are followed by versicle and response, and then come the respective antiphons for the Magnificat and Benedictus. But when a commemoration is made, the order is inverted; that is to say, the versicle and response follow the antiphon immediately before the oration. Why this inversion of order?

*Resp.* Because in the *commemoration* the antiphons of the Magnificat and the Benedictus represent or take the place of the five psalms (from one of which they are invariably taken) which would have been recited in full had the feast thus noticed been celebrated. In other words, these antiphons of the commemorated office are a *summary* of all that precedes the versicle and response (after the hymns) in the complete recitation of Vespers or of Lauds; whereas the antiphon at Magnificat or at Benedictus of the completely recited office is simply an *echo* of what has been said or chanted.

---

## THE ST. CHRISTOPHER MEDAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

The movement which made St. Christopher the patron saint of motorists needs careful watching. The other day a St. Christopher medal was shown to me which had the inscription, "whoever shall behold the image of St. Christopher, shall not faint or fail on that day". This of course makes the medal a merely superstitious article. This particular medal had

been sold in large numbers at a parish mission and blessed by the missionaries. Evidently "business" has taken hold of the production of such medals, and "business" does not care for theological correctness. A person greatly to blame in this case is the dealer, who should first have made sure that his medals did not contravene the laws of God. Perhaps these superstitious things are even found attached to the autos of priests, who failed to examine them sufficiently.

SCHOOLMASTER.

---

## THE OATH IN THE DECLARATION OF CITIZENSHIP.

*Qu.* The following words are from a Declaration of Intention, usually called the First Papers of a prospective citizen: "It is my intention in good faith to become a citizen of the United States of America and to permanently reside therein. So help me God."

May one who intends at some future time to retire from this country and live elsewhere, conscientiously subscribe to that statement? I mean one who, for example, intends to spend his last days in his native land.

Father A. says that he may not subscribe. Father B. says that he may do so with a safe conscience.

*Resp.* The terms and obligations of the law must be interpreted by the known intention of the lawgiver and the purpose of the legislation. The main provisions of the Naturalization Laws as promulgated by the Department of Commerce and Labor demand that the applicant declare on oath in any court authorized to naturalize aliens, that it is his bona-fide intention to become a citizen of the United States and to renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty. The petition sets forth sundry conditions, such as that he is not opposed to organized government, not a believer in the practice of polygamy, etc., and that he intends to reside permanently in the United States.

It is not within the intent of the Law to forbid a man to change his mind or become a citizen in future of some other state, but that at the time when he takes the oath he means to attach himself and his interests as a citizen wholesouledly to the Government of the United States. The citizen who takes the oath of this allegiance with the hope that in old age or

illness he may find rest and comfort outside the United States, does not repudiate or limit his promised loyalty as a citizen of the United States. He has merely the intention of using that freedom which the government allows to any and all of its loyal citizens, namely to go abroad for rest or comfort, or utility. The term "permanently" cannot be taken literally as meaning that he is to enjoy less liberty than the native citizen, who is free to go out of the country for such purpose as he may elect to secure his health or other personal benefit.

Hence the oath may be taken with the frank understanding at the time that the obligation of permanent allegiance is not to be impaired and that the intention of seeking rest and comfort in old age receives the consent of the government which allows passports to its citizens, often unlimited. The wisdom of introducing the form "permanently" is none the less apparent when we reflect that to the uneducated alien it is the most direct way of pointing out the obligation of allegiance and service as a condition of naturalization, since the attempts to secure a citizenship which is intended to be temporary and for protection only have proved a danger and detriment to our commonwealth in the matter of foreign immigration.

## THE DIOCESAN LAW OF ABSTINENCE.

The general law of the Church prescribes that fast and abstinence be observed on Fridays and Saturdays of Lent (Can. 1252, § 2). The Canons also state that this general law is not to be construed as derogating from the particular indults granted otherwise (Can. 1253).

By special indult the Saturday abstinence is abolished in many dioceses and Wednesday abstinence is enjoined in its place.

The question has been mooted whether a person who travels or temporarily resides in a place where the Saturday abstinence is obligatory, whereas in the place of his domicile the obligation is transferred to Wednesdays, is held to the law in the place of his temporary sojourn or to that of his regular home. A response of the S. Congregation (S. C. C., 9 February, 1924) answers the doubt by "Teneri alterutra die ad libitum, remoto tamen scandalo".

The common sense thing, therefore, is to adjust oneself to the local custom or law by which mode the possibility of scandalizing observers of the law is obviated. At the same time a person may make his choice when the contingency of scandal is absent.

---

## A COMMON SENSE VIEW OF THE 24 THESES.

To the Editor, THE ECCLESIASTICAL REVIEW.

After reading the discussion on "St. Thomas and the 24 Theses" in recent numbers of the ECCLESIASTICAL REVIEW, I thought it might be both interesting and refreshing to quote a passage or two from the discourse, pronounced on this very subject by His Eminence, Cardinal Ehrle, at the dedication of the new library of the Gregorian University in Rome. The quotation is taken from the *Osservatore Romano*, 10-11 March, 1924.

The reporter succeeded in getting the copy almost verbatim, and His Eminence was so pleased that he himself ordered and sent out several hundred copies of the paper to his friends. No one, I should think, can pick a quarrel with the Cardinal's knowledge of history, his intimate acquaintance with the mind of the Holy Father, or his right to interpret the decrees of the Sacred Congregation of Studies, of which he is a prominent member. Besides, there were present at the celebration four other cardinals, the Most Rev. General of the Society of Jesus, many prelates, rectors of colleges and learned doctors, whose sacred duty it would have been to denounce His Eminence, had he made a mistake in such a weighty matter.

After giving a general conspectus of the history of scholastic doctrine, and recounting in detail the merits of St. Thomas's teaching, which led up to his being chosen by Pope Leo XIII as Patron of Studies, His Eminence continues:

"This choice made by Pope Leo was amply confirmed by all his successors. However, neither Pope Leo, nor any of his successors, has thereby intended to impose upon all Catholic schools that strict adherence (to the doctrine of St. Thomas) to which the Dominican Order has laudably bound itself. No one has declared that in all philosophical problems the opinion of St. Thomas alone is the true one, and that the others are false.

"Pope Pius X, of blessed memory, has willed to go one step farther in this discussion; he has desired to go as far as the safeguarding of our holy Faith gave him the occasion and the possibility to go. When the 24 Theses, in which the substance of the philosophy of St. Thomas is contained, were proposed to him, after a rigorous examination he declared them to be such (i. e. the substance of his philosophy), or, as under his successor the Sacred Congregation expressed itself, to be safe and directive guides (*normae tutae directivae*). With each thesis he thereby willed to adjudge for us, among the various existing or possible opinions regarding each of these theses, one opinion to be safely conformable to revealed truth. He has thus given us a great help for scientific discussion, but he has not cut it off. We know now one (opinion), which is conformable and therefore safe, but we do not thereby know the only true one. Concerning a certain point of doctrine there may be different, even contradictory, opinions, which may all be in agreement with the Faith; but only one can be philosophically true in itself. Therefore discussions, even in reference to the 24 theses, have not been terminated by this declaration. The discussions have been made easier, inasmuch as we do not risk a divergence from our holy Faith, if we hold to the theses of St. Thomas.

"Finally, our most special attention should also be given to the very eloquent words with which Pope Pius XI, happily reigning, whilst confirming all that had been said on this matter by his predecessors, urges all Catholic schools to follow St. Thomas in his method and principles, so that he can in truth be called their leader. He wills, however, in the same manner as his predecessors, that this adherence should leave room for honest emulation both among the teachers, and, with due precautions, among the pupils. He wills that this just liberty be extended to all doctrines which have remained in controversy among the worthy authors in the different schools."

It seems to me that this common sense view, proceeding as it does from one who as member of the S. Congregation of Studies is eminently qualified to interpret its decrees, and who as a personal friend and collaborator of His Holiness is perfectly conversant with the mind of the Holy Father, ought to leave no room for further doubt in the minds of those who in their

investigations and discussions are led, not by personal motives or selfish interests, but by a real, sincere and honest love of the truth alone. "Verum non est quia ipse dixit, sed ipse dixit quia verum putavit"; and again: "In philosophia auctoritas valet, quantum ejus argumenta valent"—these are still very good principles to follow. No one philosopher has a monopoly or patent on truth.

CLAUDE MINDORFF, O.F.M.,
*Professor of Philosophy at St. Anthony International College, Rome, Italy.*

## THE BLESSING OF ASH WEDNESDAY.

The Procurator General of the Jesuits recently proposed the following question to the S. Congregation of Rites: "Num permitti possit consuetudo imponendi fidelibus, prima Dominica Quadragesimae, cineres praecedenti Feria IV Cinerum benedictos?"

The answer was "Affirmative in casu; dummodo Feria IV Cinerum ritus benedictionis et impositionis cinerum expletus fuerit juxta Missale Romanum". This was declared to apply to rural churches and chapels if the Ordinary permits it. (S. R. C., 1 Feb., 1924.)

# Ecclesiastical Library Table

## RECENT PHILOSOPHY.

### The Psychology of Religion.

The psychological approach to the study of religious phenomena constitutes a comparatively recent venture, since the first attempts to apply systematically and consistently the methods of modern experimental psychology to the investigation of religion do not date back further than the last decade of the nineteenth century.[1] That sooner or later the psychologist would extend his newly discovered methods of research also to the domain of religion was to be expected. In view of the subjectivistic, pragmatic, and biological tendencies that dominate modern philosophical speculation it was inevitable. Both the friends and enemies of religion were interested in this new departure. The enemies expected to find in the psychological study of religious facts a confirmation of the futility of religion; the friends of religion hoped to see their beliefs vindicated by a thorough analysis of the contents of the religious consciousness.

In general it may be said that the revived interest in the study of religious phenomena is a good sign. It marks a reaction against the positivistic conceptions of religion according to which the latter was merely an aberration of the human mind or a manner of looking at things peculiar to a primitive state of culture.[2] Religion again came to be honored as an im-

[1] "The closing years of the nineteenth century and the opening years of the twentieth mark the beginning of a definite determination to use the resources of scientific psychology in the investigation of religion. The roots of modern science reach far into the past, of course; yet a distinctly new departure was made when systematic, empirical methods were employed in order to analyze religious conversion and thus place it within the general perspective of the natural sciences." (George Albert Coe, *The Psychology of Religion*, Chicago, 1916.) "The Psychology of Religion, if it may be dated from the first books published under this title, appeared as a distinct subject of investigation only ten years ago, with the pioneer volumes of Starbuck and Coe." (Edward Scribner Ames, Ph.D., *The Psychology of Religious Experience*, Boston, 1910.) "The psychology of religion, which originated in this country about twenty years ago, is the application of the principles of general psychology to the interpretation of religious phenomena." (William Kelley Wright, in *The Encyclopedia Americana*, 1922.)

[2] "In the beginning the new psychology refused to take notice of religion, prompted by the false notion that it was obsolete. . . . In this respect the

portant human fact and as a powerful factor in the development of civilization. This is no slight gain. The happy result of the psychological investigations of religion is that to-day one may speak of religion without feeling apologetic or seeming hopelessly antiquated in one's ideas. The supercilious attitude of scornful superiority with regard to religion, assumed by the preceding generation, has disappeared. Science has realized that humanity has not outgrown religion and that even at the present day its influence is in no wise diminished.[3]

## Utility and Danger.

A psychological study of the phenomena of religious life no doubt has its eminent usefulness. The knowledge obtained by such a study can be utilized in many ways. It will be serviceable to the educator, the spiritual director, the preacher, and the student of religious problems. Thus we may learn how to deal with such phenomena as doubt, perplexities, loss of faith, religious exaltation, mysticism, conversion, and abnormalities of the religious life.[4]

Some are rather distrustful of this new science. For this attitude there is some reason. For so far the psychology of religion has been chiefly if not exclusively cultivated by non-Catholics and has largely received a wrong orientation. Though this fact is to be deprecated, it would be unwise to refuse to profit by the contributions which research along these lines has made to the common store of human knowledge. Great caution, however, is to be counseled.[5]

labors of the American psychologists represent a forward step in the right direction in as much as they recognize religion as something vital which the psychologist cannot afford to ignore." (Joseph Froebes, S.J., *Lehrbuch der experimentellen Psychologie,* Freiburg, 1920.)

[3] "It has shown religion to be deeply human, and no mere extraneous phenomenon which might well be outgrown." (James Bissett Pratt, "Psychology of Religion", in *A Dictionary of Religion and Ethics,* New York, 1921.)

[4] "Utiles, les recherches psychologiques le sont éminemment, soit qu'elles se cantonnent dans l'ordre phénomenal, pourvu qu'elles ne s'inspirent d'aucun a priori et qu'elles restreignent, comme il convient, leurs prétensions (psychologie empirique), soit qu'elles abordent les explications transcendantes, à charge de contrôler avec soin les systèmes philosophiques dont elles s'inspirent (psychologie rationelle.)" (H. Pinard, S.J., *Les Méthodes de la Psychologie Religieuse,* in Revue Néo-Scolastique, Louvain, August and November, 1923.)

[5] It is very true what Dr. Jos. Geyser says: "Leider wird die Religionspsychologie nicht immer von rechter Seite betrieben." (*Lehrbuch der allgemeinen Psychologie,* Muenster, 1920.) And Dr. R. F. A. Hoernle in a similar way: "History, anthropology, psychology are studied from a naturalistic

The danger inherent in the psychological study of religion is mainly twofold. The psychologist may be tempted to regard the psychological interpretation of the religious phenomena as an adequate explanation of religion. He may completely resolve religion into subjective elements, denying that they correspond to any objective reality. This might be called the biological explanation of religion. He may even go further and try to explain religion on a pathological basis. The psychology of religion has not always escaped this danger.[6]

The danger of putting a pathological construction on religious phenomena is imminent if the study of the religious life is undertaken by physicians and nerve-specialists. This pathologizing of the phenomena of the religious life has been carried to excess by the French school of psychology. We mention the following names: Th. Ribot,[7] Th. Flournoy,[8] E. Murisier,[9] and

angle, and then in turn invoked to reënforce the positivistic conclusion about religion." ("Present-day Tendencies in the Philosophy of Religion", in *The International Journal of Ethics*, January, 1923.) What he says about the philosophy of religion applies with equal force and aptness to the psychology of religion: "But the philosophical defence of religion is a peculiar thing, and frequently takes forms which may make a zealous churchman and theologian wish to be delivered from such friends: non tali auxilio!" (L. c.).

[6] "A certain distrust of psychology that now and then appears among religionists is not altogether groundless. For there is something more to conversion and other religious experiences than the sum of the part processes that have mostly occupied the attention of psychologists." (G. A. Coe, l. c., p. 13.) When we consider the conclusions at which some modern students of religious phenomena arrive we feel that wariness is but too well justified. Anent these strange results of research Mr. Edward L. Schaub writes: "It is appalling to note the numerous one-sided and even shallow interpretations of religion which are to-day current. God must be dethroned, we are told, and educated to democracy, since man has now attained to a development in which he properly insists on a voice in the cosmic councils and a responsible share in the upholding and perfection of reality; God is not so much known or enjoyed as He is used; religion is essentially an appreciation of the highest social values, or an effort to promote the well-being of the group or of mankind; social training is the one and the sufficient road to religious maturity, nature having no contributions to make through its impressive power, majesty and beauty—until such doctrines become a matter of the past, Bosanquet's interpretation of the religious experience will have much of the utmost importance to teach us." ("Bosanquet's Interpretation of Religious Experience", in *The Philosophical Review*, November, 1923.) Cf. P. Erhard Schlund, O.F.M., D.D., "Die religionspsychologische Gefahr", in *Allgemeine Rundschau*, Muenchen, March, 1923. He writes: "Ich sehe eine erste grosse Gefahr in der Psychologisierung der Religion. . . . Eine zweite grosse Gefahr sehe ich in der Pathologisierung der Religion. . . . Eine dritte Gefahr, die Religionspsychologie fuer die Religion bringen kann, sehe ich dann in der Relativierung der Religion."

[7] *La Psychologie des Sentiments*, Paris, Alcan; 1897; *Problèmes de Psychologie affective*, 1909.

[8] "Les Principes de la psychologie religieuse", *Archives de Psychologie*,

Raoul de la Grasserie.[10] To this type of the psychology of religion belong the psychoanalytic and pathological interpretations of the life of Christ.[11] Very properly S. Freud is mentioned in this connexion, for though he does not precisely consider religion a phenomenon of morbidity, he regards it as a transformation and sublimation of the lowest and basest animal impulses.[12]

1903. We read: "Que savons-nous si la religion expérimentée n'est pas au fond un processus curatif et régénérateur, dont on comprend dès lors qu'il ne puisse se déployer que sur les terrains morbides?"

[9] *Les Maladies du sentiment religieux,* Paris, 1903.

[10] *De la Psychologie des Religions,* Paris, 1899. Cf. also: Binet-Sanglé, C., *Les Varietés du Type devot; Psychophysiologie des Religieuses, Revue de l'Hypnotisme,* 1901.

[11] C. Binet-Sanglé, *La folie de Jésus,* Paris, 1910; Emil Ramussen, *Jesus: Eine vergleichende psychopathologische Studie;* Dr. Georg Lomer, *Jesus Christus vom Standpunkte des Psychiaters.* A summary of this unsavory literature is presented by W. E. Bundy, *The Psychic Health of Jesus,* New York, 1922. See also: G. Stanley Hall, *Jesus, the Christ in the Light of Psychology,* New York, 1917.

[12] *Totem and Taboo,* New York. Also: Dr. C. G. Jung, *Psychology of the Unconscious.* A Study of the Transformations and Symbolisms of the Libido. A Contribution to the History of the Evolution of Thought. Translated by Beatrice M. Hinkle, M.D., New York, 1916; Georges Berguer, *Some Aspects of the Life of Jesus,* from the Psychological and Psycho-Analytic Point of View. Translated by Eleanor Stimson Brooks and Van Wyck Brooks, New York, 1923; Gemelli, *L'Origine subconsciente dei fatti mistici,* 1913.

The crass conception of religion as of a morbid phenomenon is no longer popular. It is recognized as having a legitimate and valuable function in the household of nature. If referred to at all by the modern writer it is spoken of with a degree of reverence. As we shall see later, sociologists have the most beautiful things to say about religion. This after all is a real improvement and something to be sincerely grateful for. Concerning this change of attitude Mr. John Howley, M.A., says: "Since William James wrote his *Varieties of Religious Experience,* psychologists have shown an ever-growing interest in the psychic phenomena of religious life. His book set a fashion and transformed an outlook. That crude medical materialism which he ridiculed and riddled, no longer holds the place of honor in any serious discussion; it is no longer good form for the serious man of science to explain St. Teresa in terms of nervous pathology. We have but to contrast the attitude of Binet-Sanglé with Leuba, and still more with Delacroix, toward the great Catholic mystics, to see what a revolution has come about in the mind of agnostic psychology. The subconscious has replaced the morbid, and a bold attempt is made to bring religious experience within the domain of positive psychology." (*Psychology and Mystical Experience,* London, 1920.) Still there remains a preference for the consideration of pathological conditions. Thus Professor Jastrow attributes a special significance to them. "The pathological phenomena of religion," he writes, "are naturally of great interest to the student, often much more than the normal manifestations." (*The Study of Religion,* London, 1901.) To this Father Pinard remarks: "C'est donc un abus évident de s'arrêter uniquement ou principalement aux types rudimentaires ou morbides, soit par suite de préjugés plus ou moins défavorables à la religion, soit en conséquence du postulat évolutioniste, aux termes duquel est plus primitif, ce qui est plus grossier." (L. c.)

## American and English Writers.

If the question is asked how it was that the psychology of religion originated in America and why it found there such a favorable soil for its development, the answer is not far to seek. The pragmatical and biological tendencies of American philosophy in a general way favor the extension of psychology into all the departments of life. There is, however, a more specific reason. The emotional character of religious life as manifested by the different American sects constituted an actual challenge to the psychologist which it was impossible to ignore. The religious life of Catholics does not present features that would arouse the interest of the psychologist. It flows on in a quiet and unobtrusive way. There usually are no spectacular conversions, no emotional debauches such as characterize the well known revival.[14]

Works on the subject published in English are numerous. New ones are added every day; and it must be said that they are of very unequal value. Psychology covers a multitude of sins and much that parades under the well-sounding title of Psychology of Religion is absolutely devoid of scientific worth.[14] The following authors and titles give a fair picture of the development and the present condition of this youthful science.

J. H. Leuba, Studies in the Psychology of Religious Phenomena;[15] Religion as a Factor in the Struggle for Life;[16] La

[13] "Die von ihnen untersuchte Religiositaet ist meist die des methodistischen Protestantismus mit seinen gefuehlsstarken Erscheinungen." (Froebes, op. c.) To the same effect is the following: "Dans un autre ordre de faits, la psychologie peut encore expliquer par example, par le dogme du fatalisme musulman, la resignation musulmanne—par la nature affective de la foi qu'on y inculque et par le genre affectif des prédications qui s'y donnent, l'exaltation de certain réveils protestants, les débauches d'émotionalisme auxquels ils donnent occasion, l'instabilité fréquente des conversions qu'ils opèrent — par la nature intellectuelle de la foi, dans l'Eglise romaine et par les éléments qui s'y rattachent, la sécurité et la stabilité qui s'affirme dans l'âme de ses fidèles, et le charactère plus rationel de ses grands mystiques." (H. Pinard, S.J., l. c.)

[14] "Not long since, writers on the most varied subjects vested their discussions in the garb of psychology, often perhaps in the delusion that they were thereby actually giving them a scientific character, though frequently, no doubt, as a stimulus to the imagination and the conviction of their readers." (*The Journal of Religion*, Chicago, January, 1924.) Those who are likely to be deceived by a pretentious label when affixed to the elucubration of some obscure author will do well to remember this.

[15] *American Journal of Psychology*, 1896.

[16] *American Journal of Religious Psychology*, 1907.

Religion conçue comme fonction biologique;[17] The Psychological Origin and the Nature of Religion, London, 1909; A Psychological Study of Religion: Its Origin, Function and Future, New York, 1912; The Belief in God and Immortality: A Psychological, Anthropological and Statistical Study, Chicago, 1921; EDWIN DILLER STARBUCK, The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness, New York, 1899; W. JAMES, The Varieties of Religious Experience, London, 1902; G. S. HALL, Adolescence, New York, 1904; JAMES BISSETT PRATT, The Psychology of Religious Belief, New York, 1907; The Religious Consciousness: A Psychological Study, ib. 1920; Matter and Spirit: A Study of Mind and Body in their Relation to the Spiritual Life, ib. 1922; IRVING KING, The Development of Religion, ib. 1910; GEORGE MALCOLM STRATTON, Psychology of the Religious Life, London, 1911; EDWARD SCRIBNER AMES, The Psychology of Religious Experience, Boston, 1910; C. C. EVERETT, The Psychological Elements of Religious Faith, New York, 1902; FRANK GRANGER, The Soul of a Christian, London, 1900; GEORGE BARTON CUTTEN, The Psychological Phenomena of Christianity, New York, 1912; G. A. COE, The Psychology of Religion, Chicago, 1916; F. M. DAVENPORT, Primitive Traits in Religious Revivals, New York, 1905; S. S. COLVIN, The Psychological Necessity for Religion, 1902;[17] W. HOCKING, The Meaning of God in Human Experience, New Haven, 1912; W. K. WRIGHT, A Psychological Definition of Religion, 1912;[18] LUCIUS HOPKINS MILLER, Bergson and Religion, New York, 1916; H. C. MCCOMAS, The Psychology of Religious Sects, ib. 1912; MORTON PRINCE, The Psychology of Sudden Religious Conversion, 1906;[19] CARL EMIL SEASHORE, Psychology in Daily Life, New York, 1918; A. L. STRONG, The Psychology of Prayer, Chicago, 1909; A. B. SHARPE, Mysticism: Its true Nature and Value, London; W. K. FLEMING, Mysticism in Christianity, ib. 1913; EVELYN UNDERHILL, Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness, ib. 1910; A. G. TANSLEY, The New Psychology and its Relation to Life, New York, 1921; EDWIN

[17] *American Journal of Psychology*, 1902.

[18] *American Journal of Theology*, 1912.

[19] *Journal of Abnormal Psychology*, 1906.

GRANT CONKLIN, The Direction of Human Evolution, ib. 1921; CHARLES A. ELLWOOD, The Reconstruction of Religion: A Sociological View, ib. 1922; ROBERT H. THOULESS, An Introduction to the Psychology of Religion, Cambridge, 1923; HARTLEY BURR ALEXANDER, Nature and Human Nature, Chicago, 1923; CHARLES HENRY DICKINSON, The Religion of the Social Passion, ib. 1923; PROF. FOSTER, The Function of Religion in Man's Struggle for Existence, ib. 1919; W. S. BRUCE, The Psychology of Christian Life and Behavior, New York, 1923; W. LOFTUS HARE, Mysticism of East and West, ib. 1923; A. KADISON, Immortality: An Agnostic View, ib. 1922; J. TEN BROEKE, The Moral Life and Religion, ib. 1922; E. R. MICKLEM, Miracles and the New Psychology, Oxford, 1922; C. A. BECKWITH, The Idea of God, ib.; A. E. WAITE, Lamps of Western Mysticism, New York; KIRSOPP LAKE, Immortality and the Modern Mind, Cambridge; W. H. WOOD, The Religion of Science, New York; T. W. PYM, Psychology and the Christian Life, London; C. A. BENNETT, A Philosophical Study of Mysticism, New Haven; G. SANTAYANA, The Unknowable, ib.; E. E. UNWIN, Religion and Biology, London; RACHEL KNIGHT, The Founder of Quakerism: A Psychological Study of the Mysticism of George Fox, London; WASHBURN E. HOPKINS, Origin and Evolution of Religion, New Haven; FELIX ADLER, The Reconstruction of the Spiritual Ideal, New York, 1924; B. BOSANQUET, What Religion is, 1920; The Meeting of Extremes in Contemporary Philosophy, London, 1921; BARON FRIEDRICH VON HUEGEL, The Mystical Element of Religion as Studied in St. Catherine of Genoa and Her Friends, New York, 1908, republished 1924; D. H. S. NICHOLSON, The Mysticism of St. Francis of Assisi, Boston, 1923; ARTHUR BARDWELL PATTEN, Can we find God? The New Mysticism, New York, 1924; RUFUS M. JONES, Social Law in the Spiritual World, ib.; H. H. SAUNDERSON, The Power of an Endless Life, ib.; C. J. SHEBREARE and JOS. MCCABE, The Revelation of God in Nature: A Discussion, ib.; L. E. BENNETT, The Realm of God, ib.; L. P. JACKS, A Living Universe, ib.; Realities and Shams, ib.; The Lost Radiance of the Christian Religion, ib.; CUTHBERT BUTLER, ABBOT OF DOWNSIDE, Western Mysticism, London, 1922; W. L. DAVIDSON, Recent Theistic Discussion, Edinburgh; EVELYN UNDER-

HILL, The Life of the Spirit and the Life of To-day, London, 1922; A. B. D. ALEXANDER, The Shaping Forces of Modern Religious Thought, Glasgow, 1921; F. R. BARRY, Christianity and Psychology, London, 1923; ALBAN G. WIDGERY, The Comparative Study of Religions, London; MOST REV. A. LE ROY, The Religion of the Primitives, Translated by Rev. Newton Thompson, New York, 1922; B. H. STREETER, The Message of Sadhu Sundar Singh, ib.; PHILO LAOS MILLS, The Psychology of the Superconscious of the Higher Phenomena of the Saints and Mystics viewed in the light of the Psychics and Trance Mediums and vindicating the overwhelming brilliancy of the Divine Light against its obscure and occult distortions, Washington, D. C., 1922.

This appears to be a formidable list, but it is nowise complete or exhaustive.

C. P. BRUEHL.

*Overbrook Seminary, Philadelphia.*

# Criticisms and Notes.

**AN EX-PRELATE'S MEDITATIONS. Edited by Herman J. Heuser, D.D., Overbrook Seminary. Longmans, Green & Co.: New York and London. 1923. Pp. vi—283.**

A different impression is made on us by looking at things as wholes completed rather than as coalescing out of their constituent parts. A survey of a country from an eminence gives one an appreciation other than what one gets as one passes along the highways. And yet the two viewpoints — from above and from below — are essential to an adequate picture of that which is presented to the eye. What is true of the bodily applies no less to the mental and the spiritual sight. Definition, synthesis, must conjoin with division, analysis, if the mind is to acquire real knowledge, or the science of anything.

Readers of the REVIEW have followed the "Meditations of an Ex-Prelate" as they appeared in separate, successive issues. With the present volume at hand they are in a position to survey those reflections in the aggregate. What impresses one in passing from the parts to the whole, from the lower and the closer to the upper and the wider view, is the actual prevalence in the book itself of this dual method. It is just this prevalence which constitutes the strength of the work and adds unity to variety in a production which in so singular a degree conjoins beauty with utility. Not that the author set himself the task of building up an analytico-synthetic theory of the clerical state. He is too thoroughly the artist to play the rôle of the mechanician. From an experience as deep as it is long and broad he paints the priestly life without and within. He seizes it from every side, from every angle, and from every relation. The priest in the rectory, in the church, in the sanctuary, in the school, in private, in public, *en voyage;* his strength, his weaknesses; his mind, his heart, his culture, intellectual and artistic; his relations with professional men, with religious, with the seminary—what not? Is there an aspect of the priest's character, occupations, duties, opportunities, that this keenly observant and widely-read prelate has not thought out, seen through, and painted to the life?

But while the reader follows the swiftly moving picture of the priestly life — a cinema photograph in light and shadow, though vibrant with nature's own coloring — he needs no interpolating legends to tell him that the whole and the manifold segments are being interpreted in the light of immutable, unshifting principles.

No stark abstractions are obtruded as evaluating standards. But the priestly ideals which Mother Church derives from her Spouse and which she holds up to every priest of all the Christian ages—these are felt rather than formulated. They are dynamic rather than static; the life more than the mechanism of the work.

What also pervades the book like an atmosphere is the genial humor, the kindly manner with which this mellowed meditator handles the weaknesses, the foibles of his clerical brethren—faults for the most part due to heredity, inadvertence, inadequate training rather than to any perversity of will or character. Now and again it is true he points his finger down firmly on a sore spot and presses it steadily; but invariably it is seen to be some unwholesome excrescence. No priest can read the book without being drawn closer to the ideals that pervade it—the more so as he feels that he is being kindly drawn, not pushed, shoved, nor preached at by a goody-good moralist, not nagged at by a censorious critic who thinks it his providential mission to reform the Church in its head and members. Probably nowhere else will be found the mirror of the average priest shown up more true to nature.

Besides the elements of spiritual culture which it provides and the genial literary grace and distinction that reflect themselves from its pages, the book is no less instructive, informing. The chapters, for instance, on Biblical criticism and the "Amber Witch" are especially of this sort. So too are those on the use of weeds (garden weeds, not *the* weed), on education, on music, on moths, and others.

The soggarth who is fond of his pipe or cheroot may possibly learn for the first time what a solid argument can be put up in support of his favorite addiction. Not the least valuable chapter in the book is the one on altar wines. Many a priest will be made wise and perhaps drop some prejudices by the perusal of that chapter—even though his reasons for eschewing "tart wines" be not those attributed to him by the prelate. He might, for instance, refuse such wines not because "the acid sours his stomach", but because those gritty juices eat away the mucous membrane of that organ. Some of the dry wines are almost vinegar and, as a noted ecclesiastic bluntly told the clerical purveyor of a certain vintage, there are "a dozen gripes in every bottle" of them. This, of course, by the way.

The book, the present reader need not be reminded, is meant for priests. Born from the mind and nurtured by the heart of a priest who knows and loves the brotherhood, these matured and kindly reflections instinctively appeal to the soul of a priest. *Cor ad cor loquitur.* Seminarians who are drawing nigh to the goal will be

the better prepared for the ministry upon which they are about to enter by premeditation on these meditations. Nor will the intelligent laity find the book unappealing. Never before has the priest come into such intimate relations with the people as he comes to-day. They need to know his ideals, that they may understand aright his motives, his character and life. They will meet no interpreter of those ideals more just, more candid, more tolerant than the ex-prelate.

**HINTS TO PREACHERS. By the Right Rev. Monsignor H. T. Henry, Litt.D., LL.D., Catholic University, Washington, D. C. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 299.**

Books on preaching are said by good authorities to be "unattractive". Solemn of style, they are "uninspiring". Formal in method, they are apt to be unsociable. With matter and form combined, they make expeditious chloroform. All these qualities must be contrariated when one comes to evaluate the book before us. It is *attractive*. The natural grace of its style and the arresting unconventionality of its method make it so. It evigilates. It will superinduce no post-prandial slumber and should not be selected as a soporific by men who read themselves to sleep of nights. A friendly companion to "the busy priest", it will be an expert guide to "the young levite" in preparing for the ministry of the divine word. Neither a manual of homiletics nor a methodized theory on sermonizing, it nevertheless shows hardly an ingredient or an aspect either of the theory or the art—aside from the elocutionary exercise—which is left unconsidered. If one went a-ferreting through its contents for the mechanics of homiletics one could easily enucleate the substance and the accidents — the quantity, quality, relations, activities, not to say the passivities, perhaps even the "habitus", the tenth praedicamentum—of that art. But Dr. Henry was not minded to delineate the categorics of preaching or to construct its mechanism. His aim has been not to anatomize a cadaver but to present, portray, an organism—a structured but a vital thing; a thing of life, of movement, of power, of beauty. And this he does with a wealth of erudition drawn from an intimate and extensive acquaintance with the best writings on the subject—an acquaintance which is equalled only by an easy familiarity with the general culture of polite learning, the utilization whereof adds such grace and distinction to his style.

If the reviewer were to single out any one part of the volume which more than another promotes the service of the work as well for "the busy priests" as for "the young levite", he would un-

hesitatingly point to the chapter entitled "The 'Accommodated Sense' in Sermons". It is a subject worthy alike both of philosophical and of psychological investigation, the tendency within us to catch on the wing words and phrases that have been torn out of their context, especially in the Bible, and to use them as arguments or illustrations for favorite ideas and theories to which the original author had no intention or even perhaps suspicion of applying them. Who has not heard a preacher naïvely appealing to the Archangel Gabriel's oft-quoted words to Daniel, "thou art a man of desires" (9:23), as an argument derived from revelation that God favors a person of longings, aspirations, good intentions, and so on? Undoubtedly such human dispositions must be pleasing to the Creator; but the words of the heavenly messenger contain no proof of the fact. The Archangel was sent to Daniel because that prophet was a *desirable* man, a man much desired, loved by God. This is what the original text literally expresses (Dan. 9:23). Or, again, who has not heard and read the words of Isaias, "from the sole of the foot unto the top of the head, there is no soundness in him" (Is. 1:6), applied to our Lord's body bruised by His executioners? The writer or the speaker unaware that the evangelist of the old covenant was referring not to the Messias ("in Him") but to the Jewish people ("therein")—"a sinful nation, a people laden with iniquity, blasphemy", whose "whole head was sick" and whose "whole heart was sad"—unsound with "wounds and bruises and swelling sores"; and the rest. Monsignor Henry dissects keenly as well as good-humoredly a number of texts that have become quite generally "accommodated" to meanings which they were never intended to express. If he had done nothing more than this—he has of course done very much more, as we have seen—the present work would be eminently worth while.

Readers who have followed Monsignor Henry's articles as they have appeared successively in this REVIEW will be glad to have them collected in the present volume, wherein they enjoy the additional advantage of a good index and a serviceable bibliography.

**A DAUGHTER OF COVENTRY PATMORE—Sister Mary Christina, S. H.C.J. By a Religious of the Society of the Holy Child Jesus. With a Foreword by the Right Rev. Dom Anscar Vonier, O.S.B., Abbot of Buckfast. With illustrations. Longmans, Green and Co.: New York, London. 1924. Pp. 198.**

The life of a young English nun who died, ere she had reached the age of thirty, of the home-sickness that is begotten through longings, when once the heart has had a glimpse of the All Beautiful

in the Father's House, is here named from her earthly father's genius. To that name she added nobility at her betrothal by adopting Christina as token of perpetual pledge and fidelity to her Spouse, the Christ of the Holy Child. Her feast-day was Corpus Christi.

Coventry Patmore's poetry, like his life, though unmistakably of the high type that is claimed by refined thought and melody, has only of late been rightly interpreted as carrying notes of southern medieval genius into the sober harmonies of northern song. The friend of Ruskin and of Carlyle, intimate with the pre-Raphaelites and with Tennyson, he sang and harmonized with them. Yet the final strains show an original mode, in a higher key, as if he had come from the Rossetti concert and the Dante circle, meeting a new vision in the transformation of his eldest daughter which changed while it lifted his airs into the sphere of the angelic choir. "The child is father to the man." So it was here. Coventry Patmore had from his first marriage directed his affections into loftier channels than merely human love or friendship. His genius allowed him to borrow from the breath of Divine Love a clearer light which kindles the warmth of earthly attachment into a heavenly flame. It came with his child, born of a mother who breathed responding love upon the glow of her husband's aspirations and genius. It was this daughter who, after she had attained her maturity, directed and steadied the paternal hand which held the lamp.

In revealing this fact, and thus showing to us the figures of both the poet and his daughter in a fresh and beautiful light to guide others, lies the significance of this modest volume, otherwise without claim of biographical merit. The nun of the Holy Child who outlines the brief career of her religious Sister writes with a fine appreciation of her double subject. What she has to say reflects the beauty of Coventry Patmore's themes and literary workmanship. Almost unconsciously we read the "Angel in the House" repeated in kindred terms as the "Angel at St. Leonard's", and turned into the distant echoes of the "Eros" which Sister Christina was singing on the ascent, in the "Hora Amantis". Her verses differ from those of her father in the same way in which the Ambrosian hymns and medieval proses or plaints of love differ from those of Ovid or Virgil. He kept in mind the principles of his art. She translated the chants of his Raphaelic Madonnas into the simpler melody of the Mother over her babe, and her Babe was the Holy Child:

For, ah, who can express
How full of bonds and simpleness
Is God,
How narrow is He,
And how the wide, waste field of possibility
Is only trod
Straight to His homestead in the human heart,
And all His art
Is as the babe's that wins his Mother to repeat
Her little song so sweet.

What is of further profit in this story of a poet's daughter who dedicated her life to God's service in the teaching order of the Holy Child is the twofold fact that as a young girl she was a romping, hoydenish, proud and imperious little Miss who gave her father frequent opportunity to correct and chide her; and that when she, with him, through association with Aubrey de Vere, had come into the Catholic Church, both felt the attraction of the Blessed Sacrament. She, the more; and it changed the tenor of her whole short after-life. When once she had entered the community of nuns who had regulated that affection, and thereby increased it, she felt no other centre of love; and her heart, like that of Clare Vaughan under similar attraction, melted into that of her Divine Lover. She died in rapid consumption during the midsummer of 1882, her father at her side, with the glow of happiness after a last agony upon her countenance, and inviting him to follow where there is rest and undisturbed love.

**LIFE OF ST. RITA OF CASCIA, of the Order of St. Augustine. Translated from the Spanish of P. Joseph Sicardo, O.S.A., by the Rev. Daniel J. Murphy, O.S.A. Chicago: D. B. Hansen and Sons. Pp. 176.**

St. Rita has become a very popular saint of late years, and a short biography is of special service as picturing her to young girls, wives, mothers, and religious as a model of their respective states. Her simple and beautiful faith throughout, and her spirit of prayer, have made her a refuge in cases of seeming despair, so that she is known as the "Saint of the Impossible". The earliest biography, by the Augustinian Carelicci, has been translated and incorporated in the Bollandist *Acta Sanctorum*. Father Sicardo later corrected some errors, especially in the matter of chronology in which he was guided by Piazza's biography, as for instance in assigning the visit of St. Rita for the Jubilee pilgrimage to Rome, which could not have been in 1425. Incidentally, the life of St. Rita directs attention to Cascia as a centre of religious holiness among the Augustinian Friars. Fr. Murphy's book is apt to stir devotion in more than one direction.

**THE EARLY IRISH MONASTIC SCHOOLS. A Study of Ireland's Contribution to Early Medieval Culture. By Hugh Graham, M.A., Prof. Education, at St. Teresa College, Winona, Minn. Dublin: The Talbot Press. 1923.**

While available literature dealing with the genius and prevalence of Celtic and specifically Irish culture, prior to the Carlovingian revival in the ninth century throughout Europe, is abundant, there is a lack of continuity, as our author points out, in the accounts that bridge the interval of cultural and educational activity of the monastic schools between the fifth century and the humanistic revival in the fifteenth. The influence of the Irish monastic schools during this period has not been overlooked indeed, but in large measure it has been judged from a point of view which on the one hand emphasizes the classical achievements of Irish scholarship in its peculiar art and letters as we find it in the schools of Gaul, while on the other hand it lays exclusive stress on the ascetical development which the Benedictine Rule gave to it under the influence of Celtic temperament.

Professor Graham undertakes to show in a brief but comprehensive survey of the achievements of Irish scholarship and culture during the sixth, seventh, eighth and ninth centuries, that this twofold aspect is misleading. His thesis is that a true estimate of the influence exercised by the monastic institutions of that period is gained only from a conception which harmoniously combines the elements of native Irish culture, the principles and teachings of Christianity, and the due appreciation and use of the intellectual acquisitions of Græco-Roman civilization. In this sense the modest volume has a claim to originality. It is rudimentary from the didactic way in which the subject is presented, and hence well suited as a text in classes that deal with educational as well as national Irish history. The student gets a grasp of the fundamental facts of early civilization and learning in Ireland. The religious and intellectual life of the monks in the monastic schools was such as to prepare teachers who carried the results of their studies all over Europe not simply into the homes of the people but into the palaces of kings, and this by reason of their all-sided culture. Finally we are given a clear survey of the scope and mutual influence of religion and classical learning as represented in the monuments of Irish scholarship. The bibliography added to the book allows the student to enter into further detail of the subject here ably outlined.

**CHARAKTERBILDER KATHOLISCHER REFORMATOREN des XVI Jahrhundert's: Ignatius von Loyola, Teresa von Jesus, Filippo Neri, Carlo Borromeo. Mit einem Gedenkwort zum siebzigsten Geburtstag des Verfassers und fuenf Bildern. Freiburg Breisg. 1924. Herder u. Co. Pp. 160.**

The reigning Sovereign Pontiff has indicated his appreciation of Dr. Ludwig Pastor's work as historiographer of the Popes, in a letter which is at once a mark of benevolence and a valuable critique, bearing testimony to the literary, historic and apologetic worth of the works of the associate and successor of the eminent historian Johan Janssen. The *History of the Popes* thus far published covers the century and a half that lies between Martin V and Gregory XIII (1585). That important period, which clears up the problems of the so-called Reformation, will probably find its conclusion with the tenth volume ready for the press, and which deals with the reigns of Sixtus V, Urban VII, Gregory XIV, and Innocent IX. The history has found its way to all lands through translations into French, Italian, Spanish, Dutch, and English; but it is not Dr. Pastor's only output of critical study in the domain of church history.

To those, especially among ecclesiastics, who are not in position to pursue a continuous study of the history of the Church of the Renaissance period, the Herder firm offers in the above volume a fair sample of the aims and methods pursued in the larger work. A literary friend, Dr. Max Schermann, takes the occasion of Pastor's seventieth birthday to present an accurate and sympathetic summary of the author's activity during a half-century as professor and writer. The brochure serves as a suitable accompaniment to the four sketches embodying the true spirit of reform as exemplified in the typical lives of St. Ignatius, St. Teresa, St. Philip, and St. Charles. The historical character of these true heroes and reformers is illuminated by their holiness of conduct as guides in the priestly and religious life.

**KONSTANZER ALT-LATEINISCHE PROPHETEN UND EVANGELIEN BRUCHSTUCKE MIT GLOSSEN. Nebst zugehoerigen Propheten Texten aus Zuerich und St. Gallen. Teils neu, teils erstmals herausgegeben und bearbeitet von P. Alban Dold, Benediktiner der Erzabtei Beuron. Mit 5 Schriftbildern. 1923. Druck und Verlag der Kunstschule der Erzabtei Beuron. Buchhandel: Otto Harrassowitz: Leipzig. Pp. 280.**

The proposed revision of the Vulgate text of our Latin Bible

under the care of the Benedictine Fathers has caused much searching in the old monastic libraries for material that might serve not only to bring us back to the actual reading of St. Jerome's translation but also the version or versions which he undertook to correct and which might furnish valuable matter for comparison, particularly in parts where the Septuagint is doubtful or differs from the original. The Latin versions which were in use before St. Jerome's Vulgate was officially adopted as a representative translation in the Church, are generally known by the name of "Itala". They were nearly all of African origin, as Latin was more popular in literary circles at Carthage than it was in southern Europe where Greek still flourished as a common medium of writing. Of the "Itala" Latin Bible we have fragments all through the Mass and parts of the Breviary. Our liturgical Psalter represents bodily St. Jerome's second revision popularized by the Gallican bishops. There are also the quotations of the early Fathers who used the "Itala". The rest of the old versions was practically lost until Ernst Ranke in 1856 discovered and published a series of fragments which led to further search.

P. Alban Dold, of the Beuron Benedictine Congregation, has found additional fragments, partly in MS., that were oddly used for binding volumes of the old library. But besides parchment strips of this sort and MS. pages scattered in various codices, he had the good fortune to obtain the collected portions of "Itala" MSS. from a parish priest, P. Joseph Denk, in Munich, who had been doing research work in this direction for thirty years and who was now willing to consign the results of his labor to the Beuron monks. This with other available material, such as the Wirceburgensis MS. by Dom Germain Morin, a detailed list of which covers eight closely printed columns, enabled our author to publish connected texts of the Prophetic Books and of portions of the Gospels, in their pre-Hieronymian form, and gave opportunity for a close comparison between the old and the later Latin versions. The author of course made use of the Patristic sources and the original texts especially of the Septuagint Greek. This permitted also the testing of the correctness of citations found in the early Fathers and apologists. The Glosses contained in the MS. of the Prophets, named, from their late provenance, the *Konstanzer Propheten Buch,* add further value to the find. The part styled *Konstanzer Itala Evangelienperikopen MS.* likewise furnished new light to interpretation. The fact that the latter is a palimpsest of the penitential code, containing an old Sacramentary, makes the publication of interest not only to the Biblical student but also to the liturgist.

We have then in the present volume a notable addition to the Latin text of the Bible as it was before St. Jerome undertook his revisions and translations. The text throws light too upon the Latinity of the time, albeit we are promised a separate treatment of this part from the philologist's point, by P. Benno Linderbauer, O.S.B. The work of P. Alban Dold thus presents a complete textual rendering and historical account of a series of Old Testament (Prophetic) writings of pre-Hieronymian date, preserved until the middle of the fifteenth century in the Cathedral library of Constance, but subsequently scattered to other libraries and contained in twenty-six different codices. Next to this the writer gives us text and history of a palimpsest which under the script of a Penitential Codex revealed an exposition of the Itala-Gospels in considerable portions of Luke, Matthew and John, together with a Sacramentary of no little interest to the theologian.

We may here recall the author's previous work in which he gave us the oldest extant texts of the Vulgate translation of the Prophets, as drawn from the St. Gall library. His present work further connects with a Gregorian Sacramentary (palimpsest) in uncial script containing also a homily upon the Canaanite woman.

**PILGRIM PATHS IN LATIN LANDS. By Dom Bede Camm, M.A., F.S.A., Benedictine Monk of Downside Abbey, author of "Forgotten Shrines", "Lives of the English Martyrs", etc. St. Louis, Mo.: B. Herder Book Co.; London: Macdonald & Evans. Pp. xiii—277.**

If the gentle ascetic of Kempen could have seen this book he might have qualified the broad generalization: *Qui multum peregrinantur raro sanctificantur.* Of course we take it for granted that he meant something other than what the ordinary translation of his simple Latin makes him say, to wit: "Those who travel much abroad seldom become holy." What an obvious platitude for so penetrating a mind and so experienced an observer to write down in a classic of the spiritual life! No, he seems to have intended to impress on his hearers and then on his readers the seeming paradox that those who go much "a-pilgriming" seldom become holy. Their frequent visitings of shrines, their travelling hither and thither to holy places, are not enough to sanctify them. However, could he have left his cell which was so dear to him and travelled along these "pilgrim paths in Latin lands", he might have discerned a theretofore unrecognized sanctifying virtue exhaling from the venerable shrines with which these pilgrimed ways are hallowed. And that the more could he have trodden those paths under the guidance offered by the book here introduced. Whatever might be

conjectured on this point, certain it is that the information so abundantly and delightfully presented in this sumptuous volume should be welcomed by the modern reader who wishes either to visit or to read about some of the venerable sanctuaries with which Latin lands abound.

The pilgrim path leads first to Subiaco. Here and at the next halting place, Monte Cassino, and later on the home of St. Thomas of Aquin, Rocca Secca, and Aquino, Dom Camm is naturally perfectly at home and pours out most interesting artistic and historic memories of the shrines consecrated by the presence or the traditional influences of St. Benedict. The Carmelite convent of Roncigliono near Viterbo, which Dom Camm was instrumental in saving from dissolution and which is still fragrant with the saintly memories of two lady converts from the Church of England (sketches of whose lives are inserted in the present description of the monastery); the Madonna di Canneto and Saint Gerard of Gallinaro—shrines hidden amongst the fastnesses of the Apennines: Rocamadour, clinging to the lime cliffs and looking down upon the plains of Languedoc, tunnelled and caverned with subterranean streams and lakes; the medieval Abbey of Conques, nestling high up in the French Ronergue and the custodian of the miraculous image of Ste. Foye; the magnificent abbey of Maredsous in Belgium, famed for its rich library and catching some of the prehistoric interest of the neighboring caverns wherein no fewer than seven human skulls of the Neolithic period have been discovered; Santa Maria Cortelandini of Lucca, best known for possessing the hair shirt of Saint Thomas of Canterbury—a relic brought to the church of the Clerks Regulars by the English lay-brother, Thomas Euster (a sketch of his life is given in the present volume) — these are the principal resting places along which the reader is guided through Latin lands by these graphically illustrated pages. There is also a chapter on Good Friday in Rome and one on the beatification of the youthful Passionist, Saint Gabriel Possenti.

A pilgrimage to Jerusalem and Bethlehem likewise finds a place. The author is conscious that "the censorious" may object that the title of the volume "hardly justifies the inclusion of pilgrimages" to Palestine. He offers, however, the following explanation: "These places once formed part of a Latin kingdom and the shrines described were manifestly built by Latin hands. It is not without significance that at Bethlehem the star that marks the place where our Lord was born is inscribed in Latin, and not in Greek, nor any Eastern tongue; while the Church of the Holy Sepulchre and the sanctuary of our Lady's tomb look as if they had been built on the soil of France instead of Palestine" (p. vii). Whatever be

thought of this explanation, no one will regret that Dom Camm has given the reader the benefit of his experiences at shrines sanctified by the devotion of all the Christian ages, the more so since they are supplemented by archeological information which adds a universal interest to the personal incidents.

As was hinted above, the volume is sumptuously printed and illustrated with admirable copies of delicate pen-sketches and photographs—sixty-five in all. The book will be read to advantage by those who have in prospect a tour through Italy and France. The shrines here visited are most of them off the tracks beaten hard by tourists', not to say pilgrims', feet; although the places are easily accessible by motor. A visit to them will give an invaluable interest to foreign travel. Readers who have no hopes of going a-pilgriming will derive the next best advantage by following with so cultured a guide these pilgrim paths which in each case lead to a spot reminiscent of sacred memories and evocative of the rich historical and artistic information so gracefully and lavishly displayed in these pages. The owner of the book will, naturally speaking, not like to part with it. However, if he want by a gift to show his regard for a friend, he will make no mistake by selecting so becoming a token as this.

**GESCHICHTE DER ALTKIRCHLICHEN LITERATUR. Von Otto Bardenhewer, D. Theol. et Philos., Apost. Protonotar, Prof. Universit. Munchen. Vierter Band.: Das Fuenfte Jahrhundert, mit Einschluss der Syrischen Literatur des Vierten Jahrhundert's. Erste und zweite Auflage. Freiburg Breisg. Herder und Co. 1924. Pp. x—673.**

Dr. Bardenhewer's contributions to the historic and in particular the patristic interpretation of the Acts of the early Church are a worthy supplement to the Canon of the Apostolic age, lacking only the divine inspiration which distinguishes the work of St. Luke in his account of the thirty years that follow the Ascension of Christ. His *Patrologie,* of which we have Bishop Shahan's excellent English translation, and his monographs on St. Hippolytus of Rome and Polychronius, as well as the commentary on the opening of St. Luke's Gospel, are masterpieces of exegetical study. Of the six volumes projected to deal with the early periods of Christian Literaature, we have four thus far. These deal with the Greek and Latin elements of the first four centuries including the circle of Egyptian and Syrian writers down to the fourth century.

To those who are familiar with Patristic history it is needless to point out the special interest that attaches to the study of the fifth century of the Christian era. Beginning with Cyril of Alexandria,

and the development of a polemic and apologetic literature designed primarily to confute Nestorian misconceptions of Christological facts, the author takes up in turn the leading events and personalities that group round the Patriarchates of Constantinople, Antioch, and Jerusalem, with an added survey of the Syrian groups of the fourth and fifth centuries.

But the most attractive portion probably for students of Patristic literature is the section which deals with the Latin writers of the period beginning with St. Augustine, his rivals and his disciples. This includes a complete literary analysis of the work of Latin (and Greek) apologetics, history, theology, homiletics, letters and poesy. Thence the author leads us through African culture into Gaul, and Spain, Ireland, Italy, and Central Europe.

Dr. Bardenhewer neglects none of the important sources and everywhere shows not only thorough familiarity with his subject, but that discriminating judgment of the critic who is above the influence of mere enthusiasm. The work is in every sense a literary treasure both because it illustrates the value of classical studies and because it is a solid contribution to the history which forms the basis of our judgments in theology and the practical application of Church discipline.

## Literary Chat.

With the April issue of the current year *The Register of the Diocese of Harrisburg* begins its third volume. Besides the program of services for Holy Week at the Cathedral, designating the priests who are to take part in the diocesan functions and the care-takers of the Holy Oils, special attention is devoted to the sacred music, the program of which permits nothing that is alien to the devotional and liturgical character of the services. The compositions throughout are Gregorian, Ambrosian and dignified, though in part recent polyphonic music. The cathedral serves as model for the parish churches in general, and the Ordinary adds a brief but pointed admonition in this direction.

The order of the *Collationes Theologicae* for the pastoral conference in the month of May is followed by a valuable Commentary on the Diocesan Faculties, which we should like to print in full if space permitted. It is calculated to afford practical help to the average pastor engaged in the care of souls. To this is added a brief summary of the evidence required by the Matrimonial Court in contentious marriage cases. The matter was recently issued by the Bishop of Pittsburgh for the priests of his diocese, but is of general application. The pertinent directions to the Clergy for observing the recurrent devotions in May, and a number of practical items which solve pastoral doubts and difficulties constantly occurring in mission work, complete the number. A topical Index to the preceding volume makes the copies of the *Register* of permanent value and helps priests to observe uniform methods in the conduct of parochial administration.

Many good things, including good

books, come from Boston. Amongst the latter category is a small pocket volume entitled *The Common Sense of the Constitution of the United States* by A. T. Southworth, Head of the History Department of the Boston (English) High School. (Allyn & Bacon, Boston.) As the author remarks, the average citizen has rather hazy ideas about the Constitution. "Many people have never seen a copy: or if they have, it was so long ago that they have forgotten how it looks. They do not know whether it covers two pages or two hundred." This state of things would alone justify the little book above mentioned. For although there exists a considerable literature explanatory of the venerable document, its history and its meaning, there is probably no manual which does precisely what this booklet does or does it so succinctly and so satisfactorily. After a brief historical introduction, each paragraph of the Constitution is taken up singly, clearly explained. The explanation is followed by practical questions. The latter feature is no doubt useful. At the same time the teachers may be as much at a loss as the pupil how to answer the queries. What then? Silente magistro, ridet puerulus praecox. Eheu!

The added articles and amendments are treated in a like fashion. A student who needs to refer from time to time to the Constitution will find this Common Sense booklet just the thing to have on his writing table.

---

Many of our clergy feel a personal, apart from Catholic, interest in the preservation of our parish school system. Bishop McDevitt and Dr. James H. Ryan of the Catholic University have each pointed out in the pages of the REVIEW the wisdom of making every sacrifice to maintain the system. The former has shown that our schools preserve not only our Catholic faith and a high standard of public as well as domestic morality, but bid fair to rival the best of our public schools in the field of scholastic and intellectual culture. Dr. Ryan, on the other hand, points out the chief sources of opposition that threaten the system from organizations working secretly but with deadly purpose and hostile to religion. In connexion with the last mentioned warning to safeguard Catholic interests we would direct attention to a paper in the February issue of *The Atlantic Monthly*. It is well worth a permanent place in our apologetic literature on the subject of public and parish schools. Dr. Ryan writes on the *Proposed Monopoly in Education*, replying to an article previously published in the *Atlantic* by a writer who condemns the private school as separatist. Dr. Ryan's plea will appeal to every fair-minded and thoughtful citizen in America.

---

*Promptuarium Sacerdotis*, by P. Soengen, S.J., is a handy companion for the parish priest and missionary. It contains, in the smallest compass, the chief formulas of Blessings, the various rites for sacramental administration, visitation of the sick and dying, and the service of the dead, together with devotional exercises for the priest's personal use. The letterpress is sufficiently large for the ordinary eye, and there is a good alphabetical Index to help one find easily any topic. The little manual is published in Germany, and adds in an Appendix suitable German prayers for a priest in his pastoral visitations. There ought to be a market for the book in America. (Kevelaer: Butzon und Bercker, 1923.)

---

It were well for the education of our children if the medieval custom of continued religious dramatic presentation were revived through Catholic centres of scholastic training. The spirit one meets in our parish school management, in colleges and even seminaries, is that of emulating secular methods and standards not merely of pedagogy but of recreational and professional excellence. The effect is an exaggerated and distorted estimate of material advance, with loss as well as depreciation of moral ideals. Hence our true educators, represented by the higher types of scholastic religious institutes of men and women, whilst they recognize the advance of scientific culture and the changes of social intercourse

brought about by international industrial causes, insist on study of the religious drama and its illustration as a part of the class exercises. But the practice is confined to few. Many find an easy substitute in the popular "movies" for the laborious and thought-demanding exercise of memory and action.

---

Recently efforts have been made to counteract the growing indifference or neglect of dramatic action. As an educational exercise it is distinct from dramatic presentation which pleases but fails to employ the faculties of the young. One promising phase of this advance is the appearance of "plays", religious in character and educational in aim. *Margaret* is an instance. It is an adaptation from the German and deals with the life-story of Saint Margaret Mary Alacoque. The original trilogy has been converted into a single play consisting of a series of scenic actions. These may, however, be divided to suit special occasions, such as the children's First Communion, or Religious Reception, and other festive times. The translation by a Franciscan Father is singularly suited to the purpose of instructing and elevating the minds and hearts of children. Let us have more of such work. Biblical sources and hagiography furnish abundant matter.

---

# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

La Divine Eucharistie. Théologie spéculative et ascétique à l'usge des Religieuses, des Prêtres, leurs Directeurs et des Personnes du monde désireuses d'approfondir le dogme eucharistique. Par le Chanoine A. Milet du Chapître de Laval, Supérieur des Bénédictines de Craon. Livre 1er. Le Mystère eucharistique; Livre 2e: Le Sacrifice de la Messe; Livre 3e: La Communion; Livre 4e: La sainte Réserve. P. Lethielleux: Paris. Pp. vi—478. Prix: 10 fr.; franco, 10 fr. 90. 1924.

De Paenitentia. Tractatus Dogmatico-Historicus. Auctore Paulo Galtier, S.J. Apud Gabriel Beauchesne, Parisiis. 1923. Pp. viii—480. Prix: 20 fr.; franco, 22 fr.

The Summa Contra Gentiles of Saint Thomas Aquinas. Literally translated by the English Dominican Fathers from the latest Leonine edition. First and Second Books. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 214, 305. Price, $3.25 each.

The Eternal Inheritance. An Explanation of Man's Supernatural Destiny and the Means He must use to attain it. Adapted especially for Young Men and Young Women and Members of Sodalities. With an Introduction by the Rt. Rev. C. E. Byrne, D.D., Bishop of Galveston. By F. J. Remler, C.M., Author of *"Supernatural Merit", "Why Must I Suffer?"*, etc. The Vincentian Press: St. Louis, Mo. Pp. 136.

Non Moechaberis. Disquisitiones Medicae in usum Confessariorum. Editio sexta, penitus recognita, notabiliter aucta ac denuo ex Italico in Latinum Sermonem translata a Can. Doct. Josepho Biagioli. Augustinus Gemelli, O.F.M., Doctor Medicinae et Chirurgiae Universitatis catholicae a Sacro Corde Jesu nuncupatae Rector. Società Editrice, "Vita e Pensiero": Mediolani. Pp. xix—309. Price, L. 12.

St. Bernard's Sermons for the Seasons and Principal Festivals of the Year. Translated from the original Latin by a Priest of Mount Melleray. Vol. III. Browne and Nolan: Dublin, Belfast, Cork, Waterford. 1924. Pp. 481. Price, 10 sh.

HINTS TO PREACHERS. By the Rt. Rev. Mgr. Hugh T. Henry, Litt.D., LL.D., The Catholic University, Washington, D. C. Benziger Brothers: New York, Chicago, Cincinnati. 1924. Pp. 299. Price, $1.90 *net.*

STUDIES ON GOD AND HIS CREATURES. By Joseph Rickaby, S.J. Longmans, Green & Co. London, New York, Toronto. 1924. Pp. 205. Price, $2.50.

FRIDAYS WITH JESUS CRUCIFIED. Compiled by the Rev. C. McNeiry, C.SS.R. Benziger Brothers: New York, Chicago, Cincinnati. Pp. 249. Price, $0.60 *net.*

HER LITTLE WAY, Blessed Thérèse of the Child Jesus, "The Little Sister of of Missionaries." By the Rev. John P. Clarke. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 110. Price, $1.00 *net.*

LIFE OF THE VENERABLE PHILIP HOWARD. (Earl of Arundel). For Children. Benziger Brothers. New Yrok, Cincinnati, Chicago. 1924. Pp. 38. Price, $0.40.

VENIAL SIN. An Appeal to all sorts and conditions of men. By the Right Rev. J. S. Vaughan. With Preface by H. E. Cardinal Gasquet. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 92. Price, $1.35.

SHOWER OF ROSES UPON THE MISSIONS. Spiritual and Temporal Favors obtained through the Intercession of Blessed Teresa, the Little Sister of the Missionaries. 1909-1923. The Society for the Propagation of the Faith: New York, N. Y. Pp. 108.

POUR ÊTRE UN CARACTÈRE. Par Louis Rouzic. P. Lethielleux: Paris. Pp. 266. Prix: 7 fr.; franco, 7.60.

LA RETRAITE DE MADAME. I.—L'Ascension; Le Mari; La Maison; Les Enfants. Paris: P. Lethielleux. Pp. 236. Prix: 4 fr.; franco, 4 fr. 45.

KATHOLISCHE LITURGIK (Herder's Theologische Grundrisse). Von Dr. Ludwig Eisenhofer. Prof. Theol. Eichstaedt. Freiburg Brisg.: B. Herder and Co. Pp. 321. Price, $1.50.

OFFICE DES FUNERAILLES. Messe des Morts, Vêpres des Morts, Absolute. Maison de la Bonne Presse: Paris. Pp. 32. Prix: 0 fr. 50; franco, 0 fr. 55.

## PHILOSOPHICAL.

POLITICAL AND SOCIAL PHILOSOPHY. From the French of Lacordaire. Edited by the Rev. D. O'Mahony, B.D., B.C.L., Editor of "Great French Sermons and Panegyrics of the Saints from Bossuet and Bourdaloue". London: Kegan Paul, Trench, Truebner and Co. (St. Louis, Mo.: B. Herder Book Co.) 1924. Pp. 247. Price, $3.00.

ECONOMICS FOR CHRISTIANS and Other Papers. By Joseph Clayton. Oxford: Basil Blackwell. B. Herder Book Co., St. Louis, Mo. Pp. 116. Price, $1.10.

ON MIRACLES AND SOME OTHER MATTERS. By Sir Bertram C. A. Windle, M.A., M.D., Sc.D., LL.D., Ph.D., F.R.S., F.S.A., K.S.G., of St. Michael's College, Toronto, Ont. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 186. Price, $2.25 *net.*

PRIMI LINEAMENTI DI PEDAGOGIA CRISTIANA. Conversazioni coi Maestri. Francesco Olgiati. Società Editrice "Vita e Pensiero": Milano. 1924. Pp. 191. L. 7.

IL MIRACOLO. P. Angelo Zacchi, O.P., Professore nel Collegio Angelico di Roma. Società Editrice, "Vita e Pensiero": Milano. Pp. 652. Price, L. 20.

ELEMENTA LOGICAE. Auctore Carolo Menig, Ph.D. B. Herder Book Co.: St. Louis, Mo., and London. 1924. Pp. 207. Pr., $1.00.

CONTEMPORARY GODLESSNESS: Its Origins and its Remedy. By the Rev. John S. Zybura, of the Diocese of Cleveland. B. Herder Book Co.: St. Louis, Mo., and London. 1924. Pp. 103. Price, 60 cents.

SAINT BONAVENTURE, LE DOCTEUR FRANCISCAIN. L'Idéal de Saint François et l'Œuvre de Saint Bonaventure à l'égard de la Science. Par P. Léonard de Carvalho e Castro, O.M., Docteur en Théologie. Gabriel Beauchesne: Paris. Pp. 242. Prix: 14 fr.

LE RÉALISME DE PASCAL. Essai de Synthèse Philosophique, Apologétiue et Mystique. Par Pierre-Marie Lahorgue. Gabriel Beauchesne: Paris. 1923. Pp. viii—317. Prix: 20 fr.; franco, 22 fr.

I NOSTRI GIOVANI E LA PUREZZA. Brani di Vita ed Esperienze Personali. Francesco Olgiati, Professore nell'Universita cattolica del S. Cuore. Quinta edizione. Società Editrice, "Vita e Pensiero": Milano. Pp. 96. Price, L. 2.50.

IL LIBRO DELLA VIA. Prima Versione Italiana e Prefazione di Enrico Pessina. Giovanni Joergensen. Società Editrice, "Vita e Pensiero": Milano. Pp. xiii—158. Price, L. 5.

NUOVI ORIZZONTI DELLA PSICOLOGIA SPERIMENTALE. Agostino Gemelli. Seconda edizione, riveduta ed aumentata. Società Editrice, "Vita e Pensiero": Milano. Pp. xiv—387. Price, L. 18.

## HISTORICAL.

CATHOLIC BUILDERS OF THE NATION. A Symposium on the Catholic Contribution to the Civilization of the United States. C. E. McGuire, K.S.G., Ph.D., Managing Editor. Continental Press: Boston. 1923. In 5 volumes, bound in buckram, $25.00.

THE PAPACY. Papers from the Summer School of Catholic Studies held at Cambridge, 7-10 August, 1923. Edited by the Rev. C. Lattey, S.J., M.A.Oxon. Heffer and Son: Cambridge, England. B. Herder Book Co., St. Louis, Mo. 1924. Pp. 257. Price, $1.75.

INDIA AND ITS MISSIONS. A Review of a work so entitled and issued by the Capuchin Mission Unit, Catholic Students Mission Crusade, Cumberland, Maryland. Reprinted from the "Catholic Register" of October, 1923; with appendices bearing on the subject. Printed at the St. Joseph's Orphanage Printing Works, Chingleput, 1923. Pp. 96. Price: Annas 4.

GRATRY. A Cura di Angelica Marrucchi. Il Pensiero Cristiano. Società Editrice, "Vita e Pensiero": Milano. Pp. 384. Price, 10 L.

THE OFFICIAL CATHOLIC DIRECTORY for the Year of Our Lord 1924. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, Canal Zone, the Virgin Islands, the Island of Guam, U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C. A., Jamaica, B. W. I., Canada, New Foundland, Ireland, England, Scotland, Wales, Cuba and the United States of Mexico. P. J. Kenedy & Sons: New York. Pp. 1545.

ENGLISH PENITENTIAL DISCIPLINE AND ANGLO-SAXON LAW IN THEIR JOINT INFLUENCE. Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. Vol. CVII, Number 2. Whole number 242. By Thomas Pollock Oakley, Ph.D., Sometime Fellow in History in Columbia University, Professor of History in Hardin College. Columbia University: New York. Selling Agents — New York: Longmans, Green & Co.; London: P. S. King & Son, Ltd. 1923. Pp. 226. Price, $2.50.

# RAMBUSCH DECORATING COMPANY

2 WEST 45TH STREET - - NEW YORK

WILLIAM C. JANSEN, ARCH.

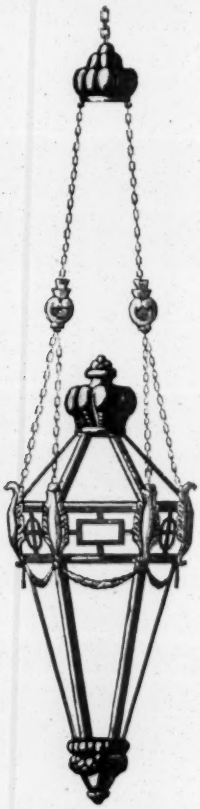
ST. ALOYSIUS' CHURCH

CLEVELAND, OHIO

Showing decorating and wrought metal fixtures designed and executed by us.

# RAMBUSCH DECORATING COMPANY

2 WEST 45TH STREET - - NEW YORK



## ECCLESIASTICAL FIXTURES AND CHURCH LIGHTING

FIXTURES either help make a Church interior or absolutely ruin it, and it is only when elegance of form and efficiency of light are combined that we have a truly satisfactory result. This fixture was designed and executed for St. Aloysius' Church, Cleveland, Ohio, the interior of which we have illustrated on the reverse page.

The various reflecting surfaces of the lamp are designed to deflect the direct rays of light, giving the congregation good reading light, and also giving the entire interior a soft general illumination. The metal work is all executed by hand in our own studios which we cordially invite the clergy to visit.

*Send for our pamphlet on "Church Fixtures."*
*Harold Wm. Rambusch, Member of the Society of Illuminating Engineers.*

*Illustrated is a silver gilt Spanish Chalice of the 17th Century with enamelled plaques, in the important collection of antique Sacred Vessels now on view under the supervision of M. Cosgrove at*

DREICER & Co

*560 Fifth Avenue New York*

# SANCTUARY AND SACRISTY SUPPLIES

## COMMUNION PATEN

**No. 1818.** Metal all gold plated with ebonized wood handle.
**$7.00**

**No. 1818S.** Sterling silver, all gold plated with ebony handle.
**$23.00**

*Diameter 7½ inches.*

*Length of handle 9 inches.*

**$12.00**

## Holy Water Receptacle

*An Article Which Every Catholic Church Should Have*

THIS receptacle is made of "Fibrotta," the basic part of which is wood pulp. It is in one piece, entirely seamless, and does not require hoops, consequently there is nothing to drop or rust off. It does not leak, watersoak, or rust; has no paint or varnish to wear off, does not require paint or varnish to preserve it. It is impervious to climate changes, acids or alkalis. Will not show dirt.

**No. 501 Complete with porcelain drip trays, wire frame and bucket.**

| | |
|---|---|
| 4 gals. with stand..... | **$12.00** |
| 7 gals. with stand..... | **15.00** |
| 11 gals. with stand..... | **17.00** |

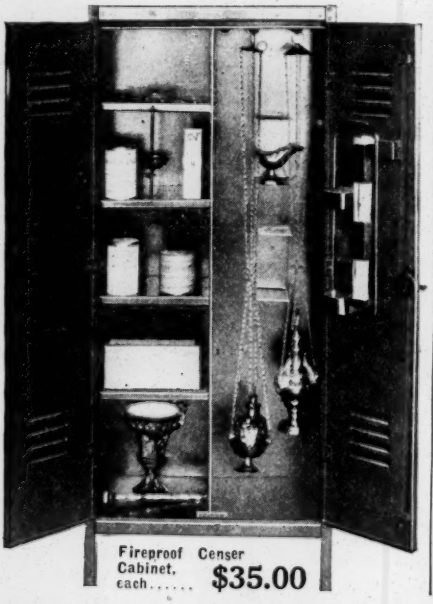
## LUNA HOLDER

**No. 192.** Luna Holder. All Gold Plated, with adjustable track. Height 6 inches, diameter 3 inches.

**Each**
**$10.00**

## *Fireproof* CENSER CABINET

NEW cabinet equipped with holder for lighting tapers. Contains space for new and burnt matches, hooks for censers, charcoal lighter and shelves for incense, charcoal and Holy Water pots.
*Height 54 in. Width 25 in. Depth 12 in.*



**Fireproof Censer Cabinet, each..... $35.00**

## Confessional Tally Register

**No. 0**—Hand Tally Register, Counts 1 to 1,000. Each ..... **$2.50**

**No. 1**—Hand Tally Register, Counts 1 to 10,000. Each ..... **$5.00**

**No. 0**—With Bracket or Safety Pin, Counts 1 to 1,000. Each ..... **$4.50**

**No. 1**—With Bracket or Safety Pin, Counts 1 to 10,000. Each..... **$5.50**

**HANSEN'S EIGHT-DAY SANCTUARY OIL** Costs 7c PER DAY

## STANDING 8-DAY LAMP

**No. 2004**—Solid Brass, Gold Lacquered. Height, 10 inches; including 8-Day Ruby Glass.

**Each**
**$7.50**

*This lamp can be furnished with a Ruby Glass to fit our 7-Day Candle*

**POCKET HOLY WATER SPRINKLER**

Every Priest should have one of these Holy Water Sprinklers. No larger than a fountain pen. Can be carried in vest pocket.

**$1.50**

## D. B. HANSEN & SONS

*The Catholic Church Goods House*
**27 North Franklin St. Chicago**

# TAILOR-MADE CASSOCKS FOR PRIESTS

*Jesuit Style Cassocks*

*Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.*

## PRIESTS' OUTFITS—*Reasonably Priced*

| | | | | | |
|---|---|---|---|---|---|
| *No. 6000* | Cassock | **$25.00** | *No. 29* | Cassock | **$30.00** |
| *Mercer'd Irish Poplin* | Short Cape | **4.50** | *Alpaca Mohair* | Short Cape | **5.00** |
| | Sash | **3.75** | | Sash | **4.00** |
| *No. 8614* | Cassock | **30.00** | *No. 9714* | Cassock | **36.00** |
| *Serge* | Short Cape | **4.75** | *Serge* | Short Cape | **5.50** |
| | Sash | **4.00** | | Sash | **4.50** |
| *No. 3081* | Cassock | **43.00** | *No. 9282* | Cassock | **45.00** |
| *Serge* | Short Cape | **6.00** | *Butterfly Silk* | Short Cape | **6.50** |
| | Sash | **5.00** | | Sash | **6.00** |
| *No. 2113* | Cassock | **45.00** | *No. 3007* | Cassock | **45.00** |
| *Henrietta* | Short Cape | **5.50** | *Serge* | Short Cape | **6.00** |
| | Sash | **5.00** | | Sash | **5.00** |

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

*Cassock Styles*

*Roman with narrow back*
*Roman with wide back*
*Jesuit with sash*
*Jesuit with buttons*
*Jesuit with Roman back*
*Sleeveless Cassocks for traveling*
*$1 less than prices quoted above*

***Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given***

## FINE SELECTION OF CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak. Venetian Lining. Velvet Collar..... **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak. Venetian Lining. Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining. Silk Collar..... **$58.00**

No. 4. St. Nicholas Best Kersey, best Venetian Lining. Silk Collar..... **$65.00**

*Roman, Wide-Back*

CASSOCKS AND COMPLETE OUTFITS
*for Archbishops, Bishops, Abbots, and Monsignors*
WRITE FOR DESCRIPTIVE LITERATURE and PRICES

## D. B. HANSEN & SONS

**27 North Franklin Street** **Chicago, Illinois**

# Hansen's Sanctuary Oil

*OUR GUARANTEE—If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had. It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.*

## Seven Day Candle

Case containing 52 cans.....$25.00
(One year's supply)
One box of wicks..... .75
One Patent Wick Holder.....(Gratis) .00

Total.....$25.75

**Order a case today. You are taking no chances. The risk is ours.**

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case.
Case of 50 Lights....$25.00
Eight Day Ruby Glass .00
Brass Protector..Gratis .00

Total.....$25.00

## Important!

The cost of Hansen's Rubrical Oil is less than

# 7c

## Per Day

**Hansen's Eight Day Wicks should be used when burning this oil.**

This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil

NO SMOKE
NO ODOR

# Altar Boys' CASSOCKS and SURPLICES

*Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.*

**When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL Better Quality, Workmanship and Fit: - THEY COST NO MORE -**

Copyright 1923 D.B. Hansen & Sons

**Cassocks Come in Black, White, Red and Purple Poplin.**

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

No. 15—Surplice.

Nos. 13-14—Surplice.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination upon request.

| Measure Age | Down Back | Price | Measure Age | Down Back | Price |
|---|---|---|---|---|---|
| 8..40 | inches | $4.75 | 13..50 | inches | $5.25 |
| 9..42 | " | 4.75 | 14..52 | " | 5.25 |
| 10..44 | " | 4.75 | 15..54 | " | 6.00 |
| 11..46 | " | 5.25 | 16..56 | " | 6.00 |
| 12..48 | " | 5.25 | | | |

**10% Discount allowed on orders for 24 or more Cassocks**

### SURPLICES

No. 13. Lawn, with lace, each.....$1.50
No. 14. Lawn without lace, each....1.00
No. 15. Oriental lace, each..... .75

### SASHES

Sashes with fringe, each.....$1.25
Sashes without fringe, each..... .75

### CAPES

Capes with fringe, each.....$2.00
Capes without fringe, each..... 1.00

## D. B. Hansen & Sons, 27 N. Franklin St. Chicago - Ill.

# THE COMMUNION PRAYER BOOK

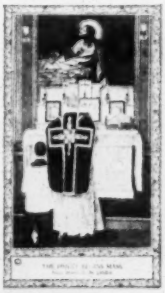
*By a SISTER OF ST. JOSEPH*

*Not only the BEST But also the CHEAPEST*

A Complete Prayer Book for Children, with Prayers, Instructions and Illustrated Thoughts for Holy Communion

Contains Manner of Serving at Mass—Fourteenth Edition 425,000 Copies

## 45 Illustrations, 320 Pages, Size 2 in. by 4 in.



THE FOURTEENTH EDITION—This popular little book is now in its fourteenth edition with the phenomenal total of 425,000 copies. It is still the best selling Child's Prayer Book on the market, although imitations have appeared. The fourteenth edition is a revised edition; having been reset throughout and printed from entirely new plates.

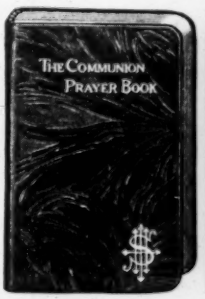
ILLUSTRATIONS—The forty-five illustrations in the new revised edition are the best reproductions that have ever been placed in a Prayer Book. They are made uniform in size to fit the page correctly and not "just thrown in." Note that the Mass Pictures are in strict accordance with the Rubrics of the Church. This new edition is printed on enamel paper, insuring distinctiveness, for these are unusual pictures as here illustrated. They are finished with a Passion Flower design, which makes them one of the most remarkable features of the book.

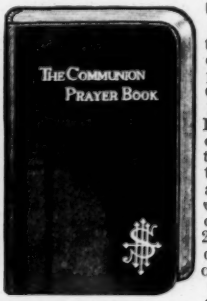
TEXT—Several important additions have been made in this book. Among them are: "How to Assist at High and Low Mass"; The Fifteen Mysteries with "Meditations and Virtues"; Novena and Picture of "The Little Flower of Jesus"; First Communion Day with Renewal of Baptismal Vows; Instructions for Mass are correct, giving the child the right interpretation of the Rituals.

BINDING—Particular attention has been paid to the binding of this new edition, and a good improvement, especially in the leather and celluloid covered books has been made so that it will be the best bound domestic Child's Prayer book on the market. For the celluloid cover we have selected eight designs of Bouasse-Jeune French pictures. Each book will have a paper jacket with the title (except the celluloid). All bindings with the exception of the cloth bindings will be boxed.

TYPE—The type is a Roman face, distinct and legible, much preferred to the old ecclesiastical styles. It is clear, non-confusing, and causes no eye-strain to the Juvenile.

*Write for sample and full details.*



THE following are the reasons why this book is without question the most practical Book for Children:

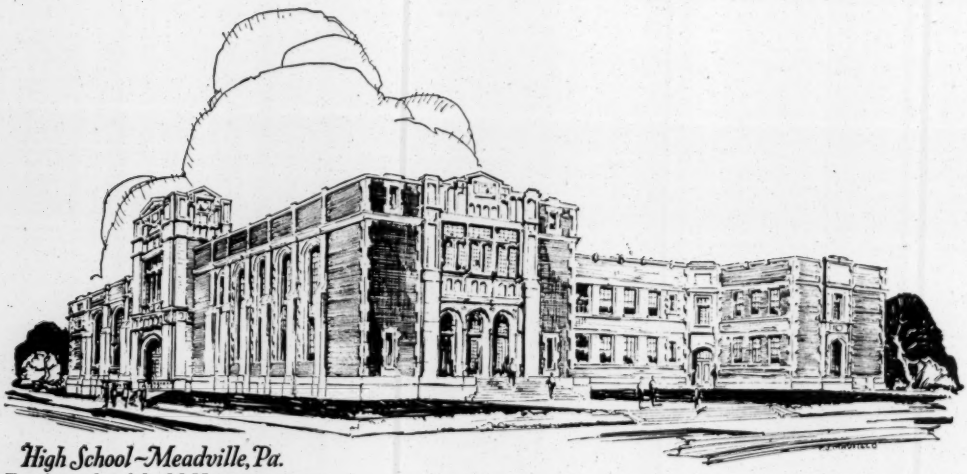
1. It is the only Prayer Book for Children in which all of the prayers are written in simple form, and which all children can easily understand.
2. It contains eleven original Photographs of the Mass, in which Our Lord is brought out very distinctly.
3. There are twenty-one chapters on "The Life of Our Lord" written in simple form, each of which the author twines into a little story of the Preparation for Holy Communion. For example: The Chapter on the "Kiss of Judas" which brings before the child the reception of an unworthy Communion.
4. Each of the above twenty-one chapters has an exceptionally fine half-tone picture, which, in themselves, will be very instructing, and surely interesting to the Children.

**TEN BINDINGS, SUITABLE AND OF SUFFICIENT VARIETY TO SUIT ALL TASTES**

## PRICES

| | | Retail each | Wholesale each | Wholesale per 100 |
|---|---|---|---|---|
| No. 300 | Black cloth binding, sq. corners, white edges | $0.25 | $0.20 | $25.20 |
| No. 301 | White cloth binding, sq. corners, white edges | .35 | .28 | 25.20 |
| No. 302 | Black Amer. seal grain, red under gold edges | .60 | .48 | 43.20 |
| No. 303 | White American seal grain, red under gold edges, round corners | .70 | .56 | 50.40 |
| No. 304 | Turkish Morocco leather, limp, round corners, red under gold edges | 1.00 | .80 | 72.00 |
| No. 305 | Floral design, leather, limp, red under gold edges, round corners, gold stamping | 1.25 | 1.00 | 90.00 |
| No. 306 | Rich walrus leather, limp, red under gold edges, round corners, gold stamped title | 1.50 | 1.20 | 108.00 |
| No. 307 | Fine German calf leather, limp, gold stmpd. title, round corners, red under gold edges | 3.00 | 2.40 | 216.00 |
| No. 309 | White kid leather, limp, gold stamped title, round corners, red under gold edge | 1.50 | 1.20 | 108.00 |
| No. 310 | White celluloid, with Bouasse-Jeune French pictures, eight designs, red under gold edges | 1.00 | .80 | 72.00 |
| No. 320 | White celluloid, with Bouasse-Jeune French pictures, 8 designs; Ivoried cross; gold plated figure on inside front cover; red under gold edges | 1.35 | 1.08 | 97.20 |

**D. B. HANSEN & SONS** 27 North Franklin Street CHICAGO



*High School—Meadville, Pa.*
**Equipped with 36 UNIVENTS**
**W. GEO. ECKLES, *Architect***
**New Castle, Pa.**

# The Greatest Factory in America

The school board is the board of directors of the greatest factory in America. The school superintendent is the production manager. The product is the rising generation — the coming men and women of America, who will soon assume control of the destinies of our nation.

It behooves us who are responsible for the output of this factory to see that the equipment is of the best, so the product will be of the highest quality.

So in schools, where this responsibility is felt most keenly, the most progressive ideas on light, sanitation and ventilation are incorporated.

It is this search for the best that has resulted in Univent Ventilation being installed in so many of our schools. The Univent Ventilating System is the method of ventilating each room as a unit, with fresh air brought direct from outdoors without draft.

Write for the new edition of "Univent Ventilation."

UNIVENT
(TRADE MARK)

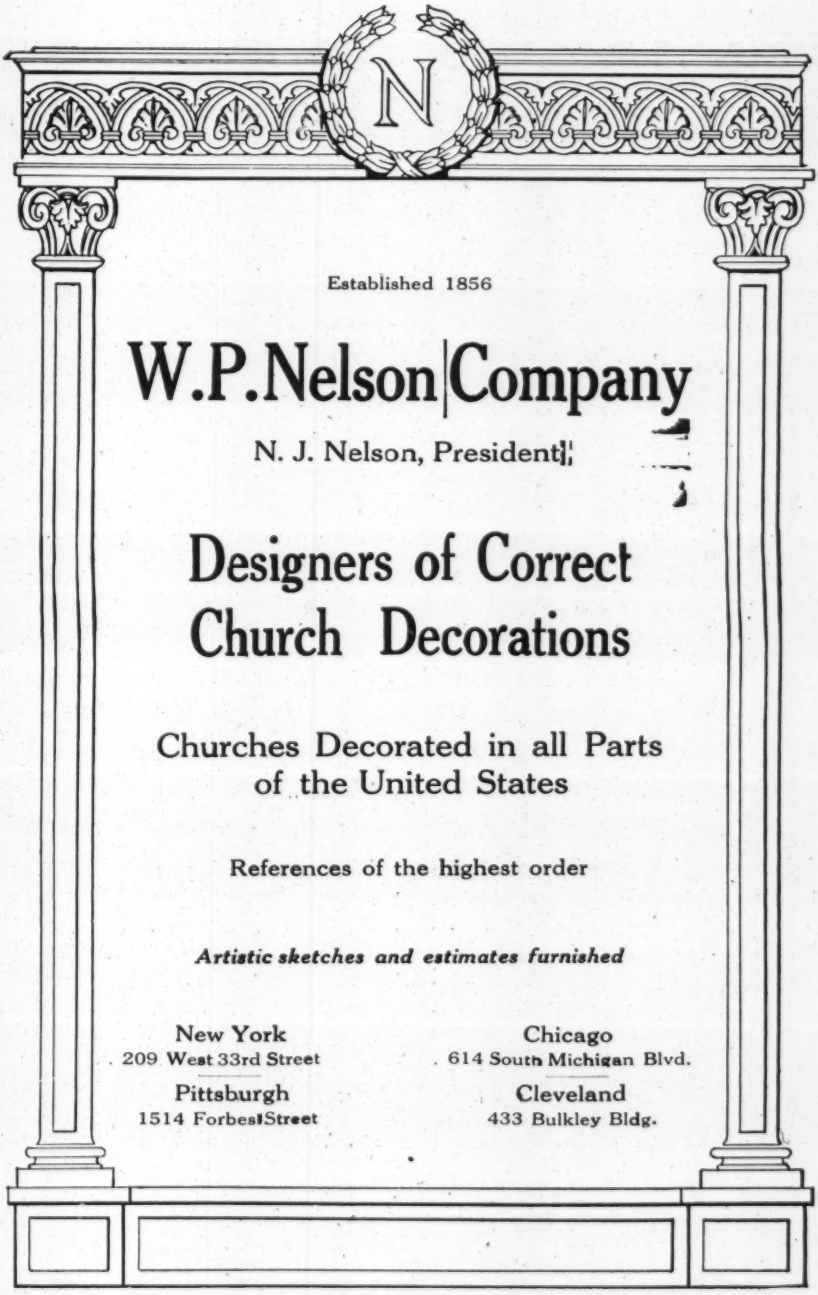
*If it isn't manufactured by The Herman Nelson Corporation it isn't the Univent*

## THE HERMAN NELSON CORPORATION *Moline, Ill*

1980 Third Avenue

*Branch Sales and Service Stations*

| | | | | | |
|---|---|---|---|---|---|
| BELFAST, ME. | | | | | |
| BOSTON | PHILADELPHIA | CLEVELAND | MILWAUKEE | EMPORIA | SALT LAKE CITY |
| NEW YORK CITY | SCRANTON | COLUMBUS | MINNEAPOLIS | OMAHA | SPOKANE |
| BUFFALO | PITTSBURG | TOLEDO | CHICAGO | KANSAS CITY | PORTLAND |
| ROCHESTER | GRAND RAPIDS | DES MOINES | ST. LOUIS | DENVER | SEATTLE |



Established 1856

# W.P.Nelson Company

N. J. Nelson, President

## Designers of Correct Church Decorations

Churches Decorated in all Parts of the United States

References of the highest order

*Artistic sketches and estimates furnished*

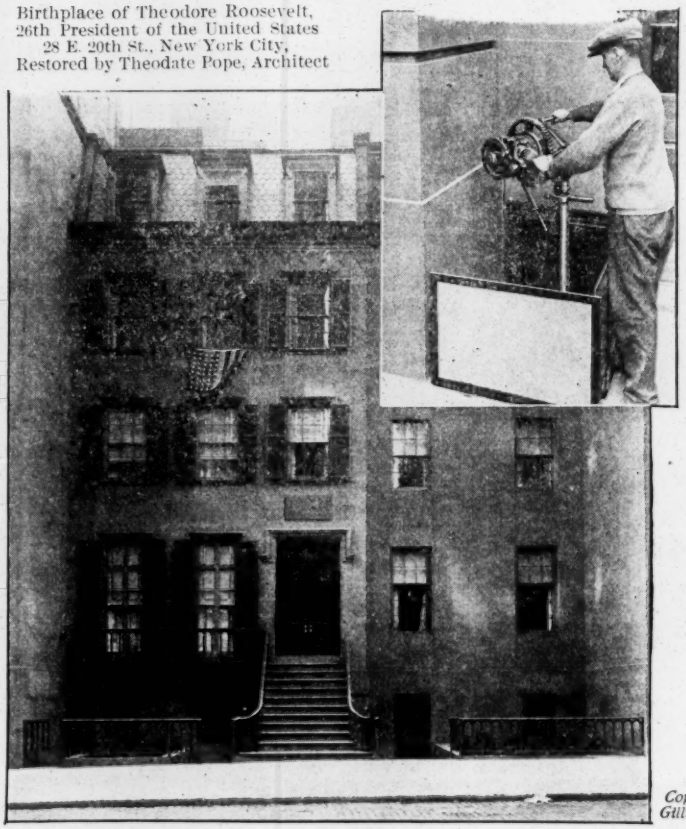
New York
209 West 33rd Street

Chicago
614 South Michigan Blvd.

Pittsburgh
1514 Forbes Street

Cleveland
433 Bulkley Bldg.

Birthplace of Theodore Roosevelt,
26th President of the United States
28 E. 20th St., New York City,
Restored by Theodate Pope, Architect



*Photograph Copyrighted by Gillis & Geoghegan*

# The Birthplace of Theodore Roosevelt

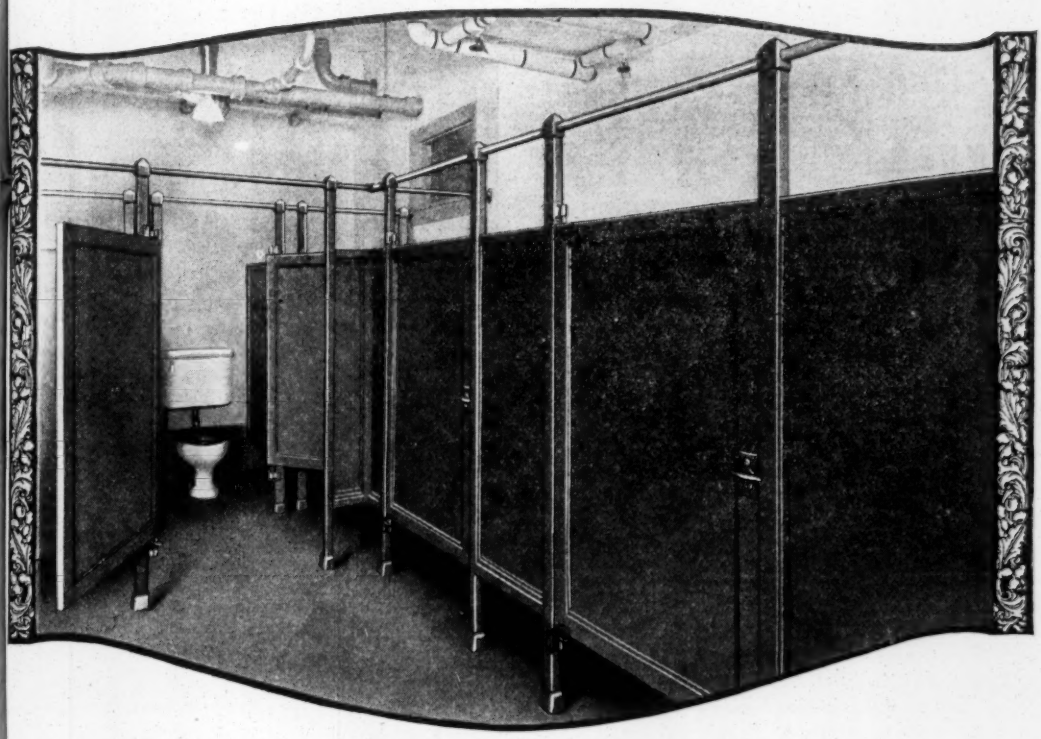
THE Roosevelt Memorial Association spared no effort or expense in faithfully restoring this old building to its original state. Fortunately it has been possible to collect much of the original furniture and fittings, and many of the articles personally used by Theodore Roosevelt have been placed on display.

The problem of ash removal however, was met by providing the most efficient method available today. A G&G Model A Telescopic Hoist with complete equipment was installed. The G&G Sidewalk Doors were especially fitted with blue stone to conform with the exterior appearance of the building.

***Write for free descriptive matter on G&G Ash Removal Equipment***

**GILLIS & GEOGHEGAN, 531 West Broadway, New York City**

*The* G&G REG. U.S. PAT. OFF.
***Telescopic Hoist***
*with Automatic Gear Shifting Brake Device and Silencer*



Sanymetal is made of Armco Iron—it ***must*** fight rust. It is built to last for ***you,*** not to be replaced by ***us.*** Its cost is low—we make a lot of it.

Brand new interlocking construction, clean-cut and rigid. No unsightly welds, bolts or screws. Drawn-metal trim on panels and doors. Unit sections adaptable to any layout. Gravity Roller Hinges. Self-draining base shoe. Polished aluminum hardware, set with cap nuts.

*Ask for list of Catholic installations*

THE SANYMETAL PRODUCTS COMPANY

987 East 64th St., Cleveland, Ohio

# Sanymetal

TRADE MARK U.S. REG.

*Toilet and Office Partitions*

*We offer investors*

# First Mortgage 5% Notes

*of three prominent*

## Catholic Institutions

Issued for $500 or multiples of that amount. We deliver these notes anywhere in the United States, assuming all risk of their safe arrival and prepaying postage.

### St. Louis University (*Jesuit Fathers*)

Notes secured by property known as St. Louis University High School in St. Louis, Mo.

### Sisters of St. Mary

Notes secured by property known as the New St. Mary's Hospital in St. Louis and the St. Mary's Hospital in Kansas City.

### St. Joseph's Convent of Mercy

**in St. Louis (Sisters of Mercy)**

Notes secured by property known as the old St. John's Hospital in St. Louis and the St. John's Hospital in Springfield, Mo.

*Write for descriptive circulars.*
*Address all inquiries or orders to*

*Real Estate Loan Department*

**Mercantile Trust Company**

*Member Federal Reserve System* — *Capital & Surplus Ten Million Dollars*

EIGHTH AND LOCUST —TO ST. CHARLES

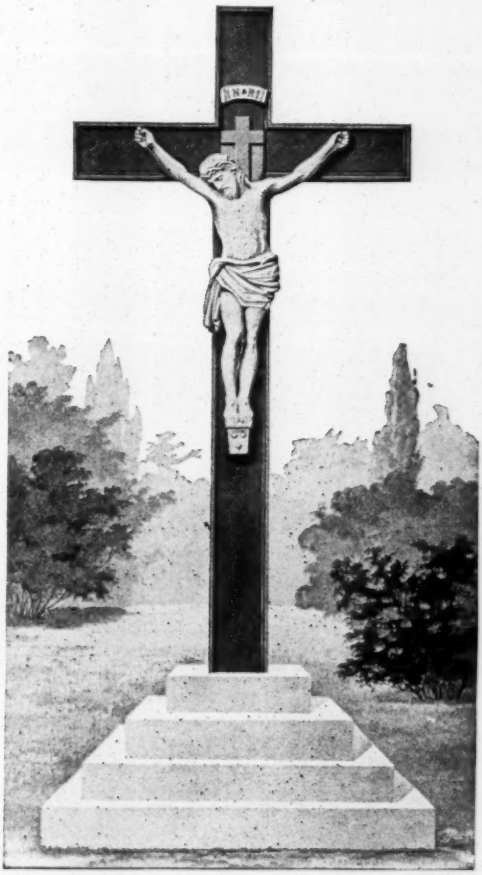
SAINT LOUIS

FESTUS J. WADE, *President* J. B. MOBERLY *Real Estate Loan Officer*

## A Badger Field Cross

*for*

## Cemeteries
## Convent Gardens
## Monasteries and other Catholic Institution Grounds



The Cross is made of cast iron and the corpus of white bronze—guaranteed to endure in any climate and under any weather conditions.

Nothing could be more appropriate for Catholic Institution Grounds, and our Badger Field Cross is also exceptionally suitable for Cemeteries, the Cross to be placed in the center of the Cemetery, or near the Chapel.

We make these Crosses in four sizes, that is, height above base, when set, 10 ft., 12 ft., 15 ft. and 18 ft.

***Prices range from $250 upwards, depending upon the size***

**Satisfaction guaranteed. Write for particulars**

---

We also manufacture ***Badger Memorial Grave Crosses.*** They last for ages, are low priced yet beautiful in their simplicity and dignity. Two feet to six feet high. Prices vary from $10 to $28, shipped complete, with base, name and inscription.

---

# Badger Wire & Iron Works

1102 Cleveland Avenue  Milwaukee, Wisconsin

***Just Published!*** New Revised Edition of the World Renowned

# 18mo. RATISBON BREVIARY

**SPECIMEN PAGE OF PRINT**

Size of Bound Book 4 x 6 inches.—Thickness of each Volume ¾ inch.

Printed on India Paper — Clear and Distinct.




℣. Benedícite. ℟. Deus.
Benedictio Dóminus nos benedícat, et ab omni malo deféndat, et ad vitam perdúcat ætérnam. Et fidélium ánimæ per misericórdiam Dei requiéscant in pace. ℟. Amen.

Deinde dicitur tantum Pater noster secreto, nisi sequatur alia Hora.

## Ad Tertiam

℣. Pater noster et Ave María.
Deus, in adjutórium.
Glória Patri. Sicut erat.
Allelúja.

Hymnus

Nunc, Sancte, nobis, Spíritus,
Unum Patri cum Fílio,
Dignáre promptus íngeri
Nostro refúsus péctori.

Os, lingua, mens, sensus, vigor
Confessiónem pérsonent,
Flamméscat igne cáritas,
Accéndat ardor próximos.

Præsta, Pater piíssime,
Patríque compar Unice,
Cum Spíritu Paráclito
Regnans per omne sæculum.
Amen.

Ant. Clamor meus.
Psalmus 101, i

Dómine, exáudi oratiónem meam: * et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacúmque die tribulor, inclína ad me aurem tuam.

In quacúmque die invocávero te, * velóciter exáudi me.

Quia defecérunt sicut fumus dies mei: * et ossa mea sicut crémium aruérunt.

Percússus sum ut fœnum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei * adhæsit os meum carni meæ.

Símilis factus sum pellicáno solitúdinis: * factus sum sicut nyctícorax in domicílio.

Vigilávi, * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mihi ínimíci mei: * et qui laudábant me, advérsum me jurábant.

Quia cínerem tamquam panem manducábam, * et potum meum cum fletu miscébam.

A fácie iræ et indignatiónis tuæ: * quia élevans allisísti me.

Dies mei sicut umbra declinavérunt: * et ego sicut fœnum árui.

Tu autem, Dómine, in ætérnum pérmanes: * et memoriále tuum in generatiónem et generatiónem.

Psalmus 101, ii

Tu exsúrgens miseréberis Sion: * quia tempus miseréndi ejus, quia venit tempus.

Quóniam placuérunt servis tuis lápides ejus: * et terræ ejus miserebúntur.

Et timébunt Gentes nomen tuum, Dómine, * et omnes reges terræ glóriam tuam.

Quia ædificávit Dóminus


In this edition the Prayers of the "Ordinarium" for each day are repeated, and besides a great many other conveniences are embodied in this Breviary.

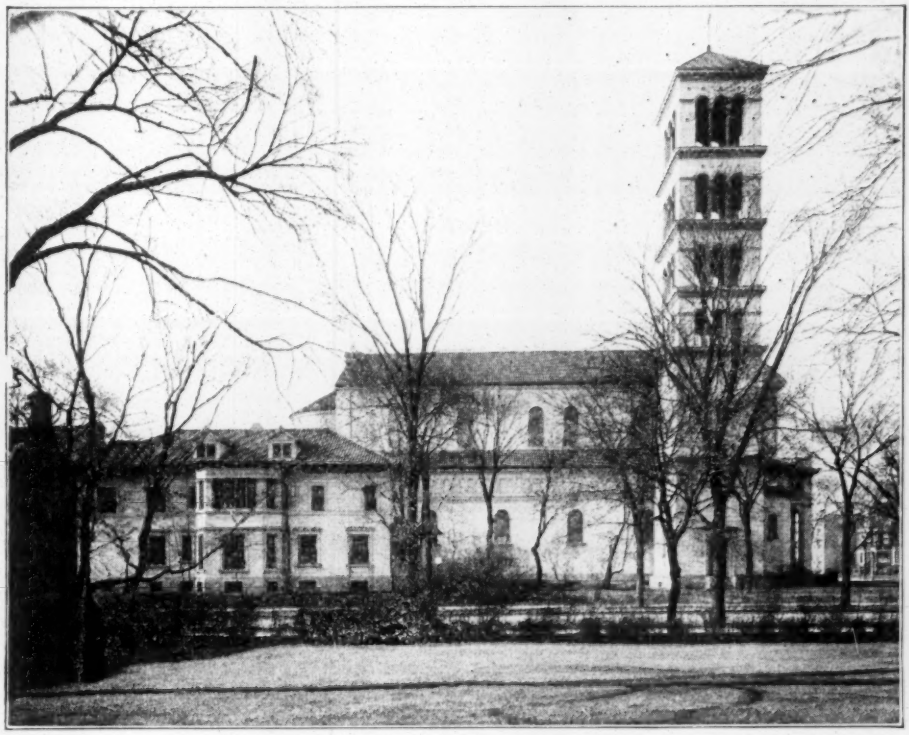
### Price List of Bindings

| | | | |
|---|---|---|---|
| Black Sheepskin, flexible, gilt edges | *net* $14.00 | Reddish Brown Turkey Morocco, flexible, red under gold edges | *net* $19.00 |
| Black Turkey Morocco, flexible, red under gold edges | *net* 19.00 | Red Russia Leather, flexible, red under gold edges. | *net* 21.00 |
| | | Black Leather pocket with flap | *net* 3.00 |

☞ Our supply is arriving in small installments and only those placing their orders at once can be assured a copy within a reasonable time. The Breviaries are forwarded strictly in turn as orders therefor are received

## FREDERICK PUSTET CO., Inc.

**52 Barclay Street, New York City** **436 Main Street, Cincinnati, Ohio**



*St. Mary's of the Lake, Chicago. H. J. Schlacks, Architect*

# *The Accepted Medium*

In the achievement of beauty in church roofs, tiles have long been the accepted medium of expression. For centuries the world's most notable churches have been roofed with colorful tiles. IMPERIAL Spanish Tiles will not only impart enduring beauty to your church or parish house, but will provide everlasting protection from fire and the elements.

## IMPERIAL

## Spanish Tiles

## LUDOWICI-CELADON COMPANY

104 South Michigan Avenue, - Chicago, Illinois

# VAN CLERIC

PRE-EMINENT AMONG ALL COLLARS
FOR CLERGYMEN

## A VAN HEUSEN COLLAR

***Will not Wrinkle—Flexible—Will not Wilt***
***Starchless—No Linings***

F. 1½" B. 1¼"

VAN CLERIC One

F. 1¾" B. 1½"

VAN CLERIC Two

F. 2" B. 1¾"

VAN CLERIC Three

FORMALITY is here combined with unprecedented *comfort*. All the appearance of a starched collar with the comfort of a soft collar. On this account the Van Cleric is rapidly coming into universal use among clergymen.

Like all Van Heusens, the Van Cleric is woven in one piece, of a multi-ply fabric, with no bands or seams. It is laundered entirely without starch. Under no conditions will it wilt, develop rough edges or wrinkle. It is woven on a curve, therefore it fits trimly around the curve of the neck. Always feels cool.

Price 50c. Sizes 14 to 20; half sizes. If your haberdasher cannot supply you, write us. We will see that your order is filled.

*All the Convenience, Comfort and Good Appearance of the*

# VAN HEUSEN
PATENTED
## COLLAR

PHILLIPS-JONES NEW YORK CITY

# FREE—Ideas that will help your Church

WILL you accept from us—free of any cost or obligation—valuable ideas for your church work? Will you let us send you ideas that other churches have used to increase attendance, to get new members, to keep subscriptions up to date, to popularize all kinds of church entertainments and meetings, as well as stimulate interest in divine services?

**ROTOSPEED STENCIL DUPLICATOR**

You can try these ideas in your own church work, testing the value of each one,—altering it if necessary to fit your own needs. And you can do all of this without risking a single cent or obligating your church in any way.

## They Will Help You

We have a great many calendars, bulletins, announcements, letters, programs, etc.,—all of which have been used successfully by other churches. You can examine them, take out any ideas that appeal to you, and put them to work in your own church. You are welcome to them.

## How They Are Used

All of these ideas are in printed form. Every letter, program and bulletin was printed on a Rotospeed Stencil Duplicator. They were produced in a short time and with very little effort.

## Quick, Easy Work

Anyone can operate a Rotospeed Stencil Duplicator. It prints quickly and easily anything that can be handwritten, typewritten, drawn or ruled. Just write or draw on the Rotospeed Stencil, attach stencil to machine, and turn the handle. It will print 75 clean, clear-cut copies a minute—at almost the bare cost of the paper.

## How About *Your* Church?

Doesn't your church need help like this? Aren't there members who need new life and new interest? Aren't there church activities that would be more successful if you could just keep your members informed of them with attractive, well-printed letters and bulletins? Isn't there a real need in your church for the things that Rotospeed will do?

## 10-Day FREE TRIAL

You can have the complete Rotospeed Outfit at your service for a 10-day free trial. You can test out the machine with the ideas and plans which are given you. Use it as if you owned it. When you are thoroughly satisfied that it is a real help to you, you can buy it for only $48.50—*or you can take advantage of our easy payment plan if you prefer.*

Write now or just mail the coupon for copies of Rotospeed work that other churches have used with great success and the complete details of our free trial offer—all without cost or obligation to you.

The Rotospeed Co., Dept. AN-10, Dayton, Ohio

## Mail This NOW

**The Rotospeed Co., Dept. AN-10, Dayton, Ohio**

Please send me samples of Rotospeed work that other churches have used with full details of your free trial offer.

☐ Check here if you are interested in our easy-payment plan.

NAME .....

ADDRESS .....

.....

(Write name and address plainly)

# THE IDEAL AMBRY

## Is the One That Fits Directly Into the Wall

The kind introduced by Daprato Statuary Company some fifteen years ago.

**No. 1883. Steel Ambry**

Size of door, including frame, 15½x 10¼ in. Steel safe, 14 in. high, 9½ in. wide, 5½ in. deep

### IT IS MADE OF METAL

throughout, its steel box lined with cedar wood and its nicely finished, ornamental gold-lacquered door fitted with Yale lock. Nothing remains for the imagination to desire which would add to its artistic appearance or practical utility.

Though popular from the very first this excellent repository for Holy Oils is not as widely known as it should be.

### EVERY CHURCH SHOULD HAVE ONE

To install, all that is necessary is to cut opening in wall sufficient to receive steel box. The wide flange of door frame conceals the opening in the wall. Regular type of doors similar to illustration; but can also furnish elaborately designed doors if desired.

Price with Square Door only $66.00

Or if wanted with door in Roman or Gothic style, $73.00 each

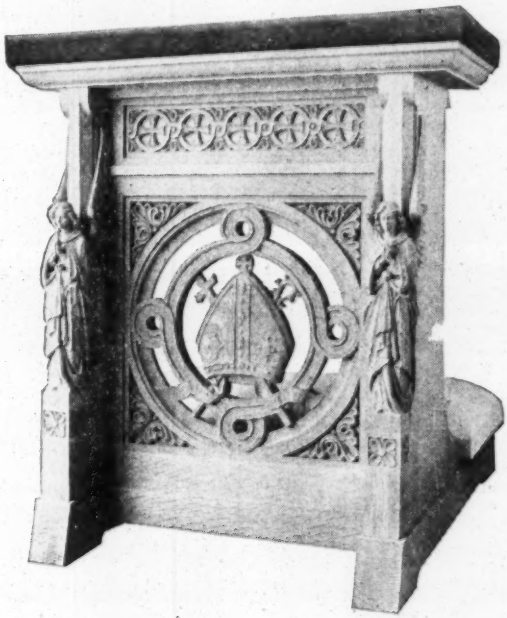
F. O. B. Chicago

## DAPRATO STATUARY COMPANY

762-770 W. Adams Street
CHICAGO, ILL.

51 Barclay Street
NEW YORK, N. Y.

966 St. Denis Street
MONTREAL, Can.



# Symbolism in Wood

WOOD is by religious tradition and historic association the ideal material for the church interior. It is ideally responsive to artistic expression and symbolic treatment. The Bishop's Prie-Dieu here shown is an example.

In the adornment or furnishing of the church edifice, from sanctuary furniture to pews, our Ecclesiastical Studios are equipped by years of experience to serve. Correspondence is invited.

## American Seating Company

NEW YORK
680—119 W. 40th St.

*General Offices*
1026 Lytton Building
CHICAGO

PHILADELPHIA
1211-A Chestnut St.

# Lux Vitae Brand

PURE BEESWAX CANDLES

*Guaranteed 100% Pure Beeswax*

STAMPED

# Ceremonial Brand

RUBRICAL BEESWAX CANDLES

*Guaranteed 60% Pure Beeswax*

STAMPED

# Gregorian Brand

RUBRICAL BEESWAX CANDLES

*Guaranteed 51% Pure Beeswax*

STAMPED

TRADE MARK

Produced by

## A. Gross & Company

Candle Manufacturers Since 1837

90 West Street New York City

JAMES A. BURNS
Secretary

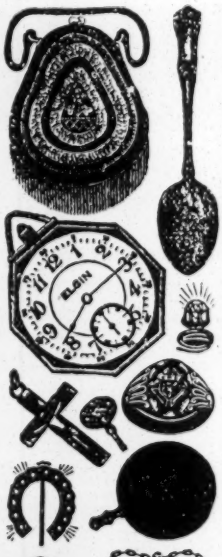
DAVID A. MAHANY
President

NORBERT J. BAUMER
Director of Sales and Production, Church Candle Division

**Factories : Newark, N. J. and Baltimore, Maryland**

Pastors of Catholic Churches, heads of Institutions, and Priests, need not send money with the order, but can have merchandise shipped and charged, to be paid for when goods are received.

***For over a quarter of a century the Clergy, schools and institutions have found it profitable to buy their supplies for Church Bazaars, Fairs, Picnics and Festivals from us.***




We are proud of this record, especially so, as the majority of them continue to favor us with their business one year after the other.

## The Reasons for This Are Threefold—

**First :** The assortments which we carry in the line of novelty merchandise are the largest in the United States.

**Second :** The quotations on our merchandise are uniformly low, in fact, have always been found lower than elsewhere, and in that way the church bazaars are directly benefited.

**Third :** Our service is unsurpassed. We make prompt shipments and eliminate the possibility of delay.

TO THE CLERGY AND BUYING COMMITTEES OUR LARGE CATALOGUE OF 740 PAGES IS FREE

We enumerate just a few of the lines which we carry :

| | | |
|---|---|---|
| Jewelry | Dolls | Notion Specialties |
| Clocks | Watches | Fountain Pens |
| Razors | Cameras | Dry-Goods Sundries |
| Leather Goods | Toilet Sets | Paddle Wheels |
| Umbrellas | Canes | Indian Blankets |
| Aluminum Goods | Silverware | Manicure Sets |
| Smokers' Articles | Cutlery | Religious Goods |

and a large variety of Unique Novelties, fancy goods, etc.

**Our 5 and 10-Cent Grab Bags have proven a good money-making proposition for bazaars. They cost 2½ and 5 cents, paying a double profit.**

# N. SHURE COMPANY

**Wholesale Specialty Merchandise**

Madison and Franklin Sts., Chicago, Ill.

# THE E. HACKNER CO.

Studios at La Crosse, Wisconsin

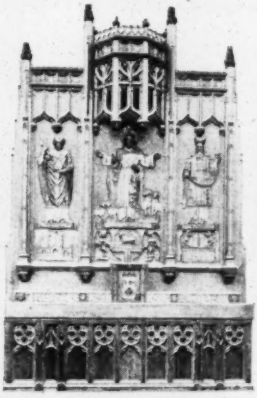
Established 1881 — Incorporated 1910

## Church Furnishings

Of Every Description

## Wood and Marble

Designers, Sculptors,
Modelers, Carvers
of Ecclesiastical Art



Main Altar carved in oak and polychromed

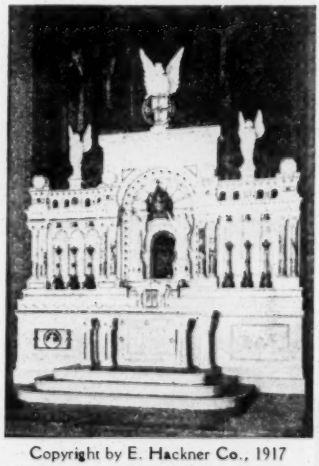
Altars, Pulpits, Railings, Confessionals, Stations, Fonts, Vestment Cases, Pews, Sedilias, Prie-Dieus, Statues, Choir Stalls, Oil Paintings, etc., etc.

*Illustrations and designs sent upon request*

Blessed Virgin, designed and carved in oak, at our studios for St. Mary's Church, St. Cloud, Minn.

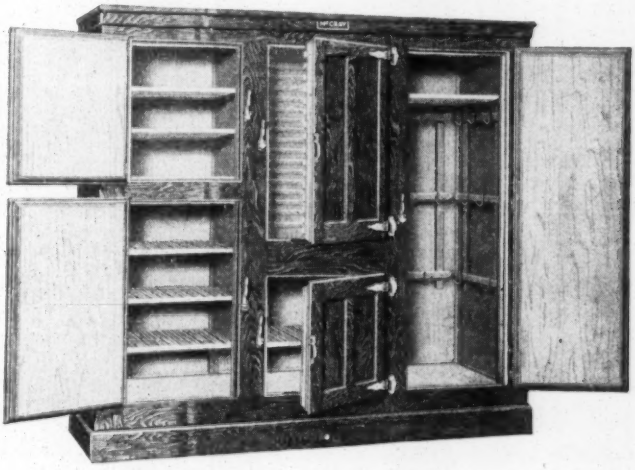
Our many years of experience ensures the most comfortable pews for Catholic Churches.

In Marble, Wood or Metal only is it possible to secure those fine sharp lines which produce true art in works of its kind.



Copyright by E. Hackner Co., 1917

Carrara marble Adoration Altar designed and built for St. Joseph's Convent, Milwaukee, Wis.



# *"Our McCray Refrigerators Are More Economical to Operate"*

IN hospitals and institutions throughout the country where McCray refrigerators are used, it is the universal experience that this equipment costs less to operate. And this is true whether ice or mechanical refrigeration is used.

In-built quality assures not only this saving with the McCray, but an efficient service which keeps perishable foods fresh, pure and wholesome over a long period of time.

Many vital elements of McCray quality are invisible—hidden beneath the handsome exterior—but revealed in the superior service rendered. The best materials for each particular purpose are built into the McCray by craftsmen whose skill reflects the 34 years of McCray experience. McCray builds refrigerators for every purpose.

*Free Book:* Illustrates and describes McCray refrigerators and coolers for hospitals and institutions. Clip and mail for your copy; we'll gladly suggest specific equipment to meet your needs.

## McCray Refrigerator Co

**2471 Lake Street** **Kendallville, Indiana**

*Salesrooms in All Principal Cities*

Kindly send Free Book and further information on McCray Refrigerator equipment to

Name (Institution).....

Individual.....

City, State.....

# McCRAY
## REFRIGERATORS
*for all purposes*

# Our Guarantee to Our Customers

***is plainly stamped on every candle***

There is no reason why you should be asked to accept anybody's word for the amount of beeswax in the Altar candles you use. You *know* definitely when you purchase our candles.

**Always use our trade-names when you order**

We also manufacture a complete line of beeswax, composition wax and stearic candles for general use; devotional candles and Sanctuary supplies.

**On sale by all leading church goods dealers, or you may send your orders direct to us**

## E. J. Knapp Candle and Wax Co., Inc.

Office and Factory

Syracuse, N. Y.

Marble Altars

Statues

Railings

Baptismal and Holy Water Fonts

Pedestals

Groups

Bas-Reliefs

Portrait Busts

Stations of the Cross and Panels in Marble or Venetian Florentine or Roman Mosaics

Bronze and Brass Workers

The above illustration shows the Sacred Heart Chapel Altar, Statue and Marble Wall Work recently installed by us in the Shrine of the Sacred Heart, Washington, D. C., for the Rt. Rev. Msgr. P. C. Gavan, Pastor
Messrs. Murphy and Olmsted, Washington, D. C., Architects

# THE McBRIDE STUDIOS, Inc.

Pietrasanta (Carrara) Italy

*Ecclesiastical Art Specialists in*

CARRARA MARBLE

VENETIAN — FLORENTINE — ROMAN MOSAICS
BRASS, BRONZE AND WROUGHT IRON

American Office : 41 Park Row (opposite City Hall) New York City

*Designers - Sculptors - Modelers - Carvers and Cutters of*

ITALIAN MARBLE AND STONE

# Decorated Communion Candles

✠ ✠ ✠ ✠

The time-honored custom of using Candles at First Communion is observed in most of the parishes on the Continent.

For over half a century our Candles have been noted for their beauty and correctness of design and harmony of colorings.

---

***Illustrations of our regular numbers will be sent promptly on request***

---

## Will & Baumer Candle Co.

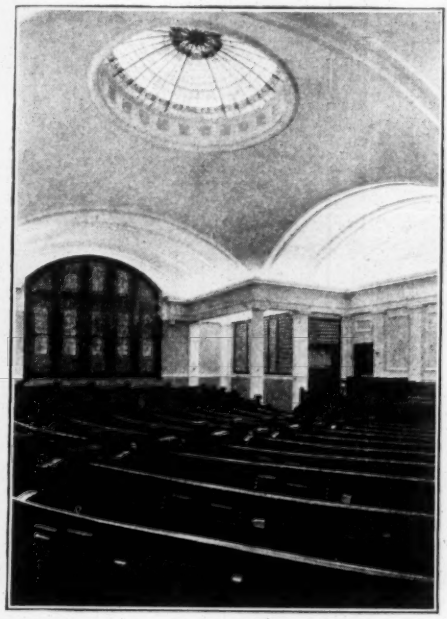
INC.

Syracuse, N. Y.

Branches:

NEW YORK — CHICAGO — BOSTON
ST. LOUIS — MONTREAL

FRINK REFLECTORS



Through this ceiling comes light and ventilation. Light without glare comes from the coves of the room.

*Light without glare that ventilates as it lights*

There are but few churches, either new or old, in which the Frink system of illumination cannot be used to advantage.

Our ceiling diffuser, that ventilates as it lights, is but one of several church lighting devices that our 66 year's experience in lighting churches has evolved.

Of the others our catalog tells. In it you will find many suggestions of interest. You are most welcome to a copy.

**I. P. FRINK Inc.**

**24th Street and 10th Ave., New York**

Representatives in Principal Cities

**American Art Glass Co.**

**Stained and Leaded Glass**

**Church Windows and Memorials**

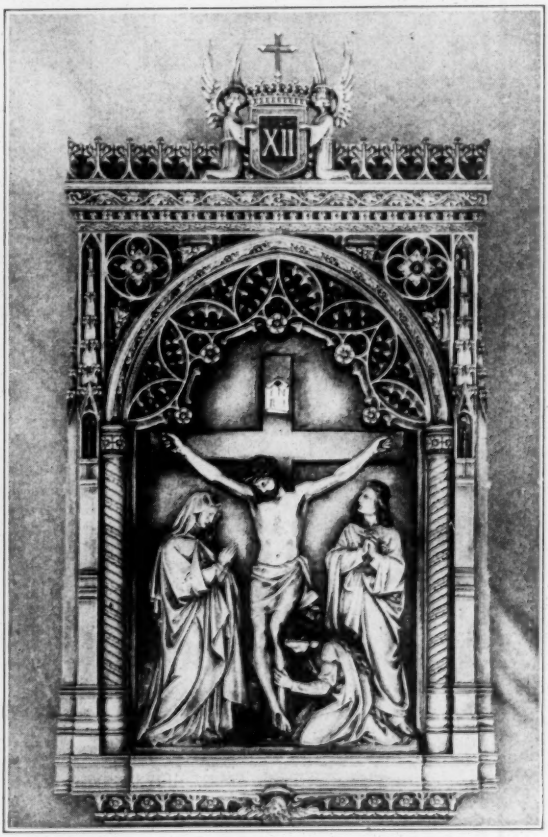
**572 Genesee Street, Buffalo, N. Y.**

# Announcement

In the October number of the "Review" we announced the opening of our new studios at 55 Barclay St. and 56 Park Place, New York.

We take great pleasure in announcing the opening of our new studios in Pietrasanta (Carrara), Italy, for the production of artistic Marble Sculptures and Altars, etc. We have the exclusive production of an Italian Studio in the "Pietrasanta" marble district for the United States, and are in a position to quote most attractive prices on the finest marble work produced in that section.

We respectfully request the opportunity of rendering quotations and submitting designs on any work of this character.




Designed by O'Connell & Shaw, Architects, Boston, Mass.
Executed by the Bernardini Statuary Co., Inc.,
For St. Ann's Church, Waterbury, Conn.

***Altars . Statues . Stations . Railings***
***Pulpits . Pedestals . Fonts***

In Composition, Marble and Wood

VENETIAN . FLORENTINE . ROMAN MOSAICS
FLORENTINE BRONZE AND WROUGHT IRON

## Bernardini Statuary Company, Inc.

**55 Barclay St. and 56 Park Place**
**NEW YORK CITY**

**Pietrasanta (Carrara)**
**ITALY**

DESIGNED AND EXECUTED FOR BENEDICTINE SISTERS
COVINGTON·KY

EMIL FREI
ART·GLASS·CO

ST·LOUIS·MO
3934·S·GRAND

MUNICH BAVARIA
BRANCH · STUDIO

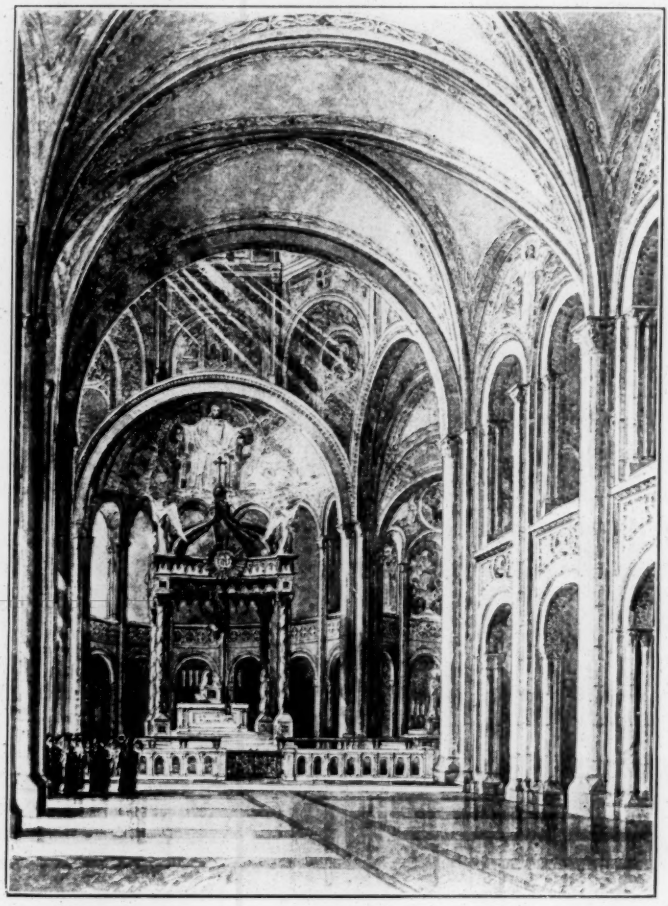
ART·GLASS
WINDOWS

AND GLASS
MOSAIC

OUR WORK IS REPRESENTED IN LARGE AND SMALL CHURCHES THRU OUT THE COUNTRY·WE WILL BE PLEASED TO SUBMIT PHOTOS : DESIGNS

N·ART·U
CRAFT

# Church Decoration is Our Specialty



St. John's Chapel, Springfield, Illinois
Decorated by the Arthur Hercz Studios

For seventeen years we have served the Catholic Clergy, and our patrons will gladly testify to our ability as high-class Church Decorators, and to our integrity and honesty.

Our Mr. Hercz spent many years in Rome and other European cities, and brought to this country rich experience in Painting and Church Architecture.

We will gladly furnish sketches and estimates to any Catholic Priest who contemplates improvements in his Church. We do, and have done work in all parts of the United States and Canada.

## Arthur Hercz Studios

756 Waveland Ave. Chicago, Ill.

# SATISFACTION

## *Is the Object of a Purchase—Not Price*

If you were building a church you would place your contract with a reputable contractor, so you would be satisfied with the church when completed. You would not place the contract with a "saw and hammer" carpenter just to save a few dollars.

## The Catholic Publishing Company

East Liverpool, Ohio

***Are Reputable Contractors in***

CHURCH COLLECTION ENVELOPES

Because we are specialists in this line

We can interpret your wants and have the equipment to give you prompt and efficient service.

**Our products are guaranteed**

Favorite Stationary No. 8G 996 F

No. O.C. 338

Teachers' Chair
G1114-5XY SS

### Scientific Seating Service

FOR 98 years Heywood-Wakefield has been learning to build seating equipment to these well-defined specifications:

***Comfort***—scientifically built to correct posture for greatest poise and ease of body.

***Quality***—of enduring materials, skilfully combined and well finished.

***Economy***—space-conserving, reasonably priced, long lasting. By consistent possession of these desirable traits H-W School Furniture has assumed and maintained a leadership which justifies its consideration in every school or college installation. H-W school seating experts are at your command, without charge or obligation.

HEYWOOD-WAKEFIELD WAREHOUSES

| | |
|---|---|
| BALTIMORE, MD. | 113 W. Conway St. |
| BOSTON 45, MASS. | Winter Hill |
| BUFFALO, N. Y. | Wells and Carroll Sts. |
| CHICAGO, ILL. | 2653 Arthington St. |
| KANSAS CITY, MO. | 1310 W. 8th St. |
| LOS ANGELES, CAL. | 215 East 6th St. |
| NEW YORK, N. Y. | 516 W. 34th St. |
| PHILADELPHIA, PA. | 244 So. Fifth St. |
| PORTLAND, ORE. | 148 No. Tenth St. |
| SAN FRANCISCO, CAL. | 737 Howard St. |
| ST. LOUIS, MO. | Sixth and O'Fallon Sts. |

**Heywood-Wakefield**

REG. U.S. PAT. OFF.

# Church Furniture Exclusively

Designers and Builders of

**Altars Pews Pulpits Confessionals**

**Prie-Dieus Railings Vestment Cases**

## The Josephinum Church Furniture Co.

Main Office and Studio:

351 Merritt Street, Columbus, Ohio

## Beautiful Picture of Pope Pius XI

Size 11 inches x 14. Made by a wonderful new process which reproduces life-like colors. Exquisite in coloring, superior to anything ever made. They are most suitable as gifts, prizes for school children, for framing for home, school or rectory. It is autographed by the Holy Father with his coat of arms. A sample copy sent anywhere postpaid for $1.00 or 10 copies for $4.00 or 100 copies for $25.00.

We have also a collection of 20 beautiful holy pictures, reproductions of famous paintings by Raphael, Michelangelo, Reni, Mantegna, Delsarto, Melozzo, etc., made by the same process. Every picture an exact copy in actual colors of the original famous master. These pictures are sold in stores for $0.50 each; we will send a sample copy for $0.25 postpaid, or the entire collections for $2.50; in large quantities $10.00 per 100. A sample copy will be be sent free with every order of the picture of the Holy Father.

**A. SESTERO,** 275 West 73rd Street, New York City, Sole Agents for all Countries

## *Important Notice to the Reverend Clergy and the Religious Communities*

# *Christian Brothers' Catechism*

*for*

# *FIRST COMMUNICANTS*

***In conformity with the Encyclical of POPE PIUS X***

***IN WORDS OF ONE SYLLABLE***

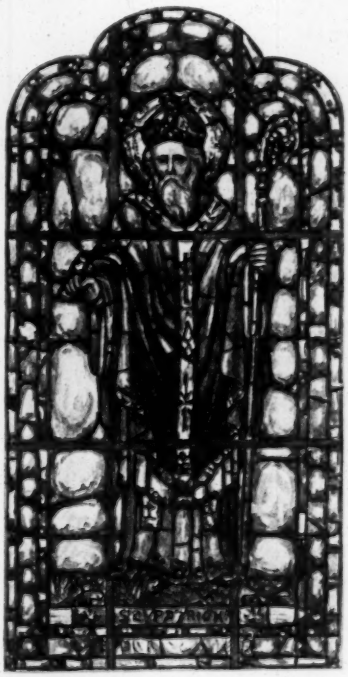
Prepared by the **Institute of Brothers of the Christian Schools.** Imprimatur of the Archbishop of Philadelphia.

**Price per hundred, net, $3.50, postage extra**

NOTE: "It was to be expected that Brothers of Christian Schools should give us a Catechism on First Communion that was good."—*Catholic Fortnightly Review.*

**JOHN JOSEPH McVEY, Publisher,** 1229 Arch Street Philadelphia, Pa.

**Woodward & Tiernan Ptg. Co., St. Louis, Mo., Western and Southern Agents**



Installed in St. John's Church Manches, Wis.

# Stained Glass

**Of Character**

**In the True Catholic Spirit**

**Moderate in Cost**

Ours is one of the oldest houses in this country in the designing and execution of stained glass. Our windows are in over 1500 churches everywhere, even in China

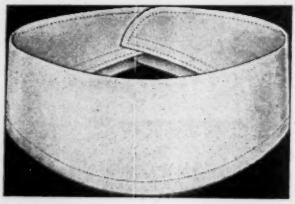
We welcome correspondence and the opportunity to confer and submit sketches and estimates. Our long experience is at your service

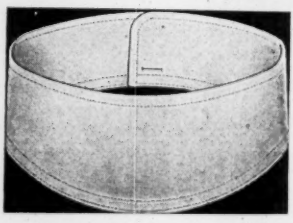
## Milwaukee Mirror and Art Glass Works

Established 1887

**Milwaukee** **Wisconsin**

124--126 W. Water Street





**SHIRT SPECIAL**

White and neat stripe negligee shirts—neckband built for clerical collars. 3 for $5.50. Sent on approval.

# Clerical Collars

Located as we are in Troy, New York, the leading Collar City of the world, we can furnish by the dozen, all leading makes, including the well-known Earl & Wilson, Cluett-Peabody, and Ide brands, or will duplicate any collar, from sample.

Collars sent Parcel Post anywhere in the U. S. A., day order is received, $2.25 per dozen.

Send postal for illustrated booklet describing all styles of clerical collars and cuffs, and eliminate the difficulty of getting the collars you desire.

**Address Department C**

## THOMAS McBRIDE

Haberdasher and Shirtmaker

TROY, N. Y.

**Established 1900**

# Beneficial Saving Fund

1200 Chestnut Street

Philadelphia

4% ***Interest Paid On Deposits***

A Mutual Savings Bank, Owned by Its Depositors

# The Factory is in Michigan
## *but the Service is Local to you!*

51 Branch Offices and Distributing Organizations—geographically located to supply the country's School Furniture needs efficiently—place the resources of our Grand Rapids factory at your service.

All of these organizations maintain intimate contact with the Home Office, which, through its corps of technically qualified specialists, is prepared to make practical suggestions and offer intelligent advice concerning School Seating as applied to Class Room, Study Room, Lecture Room, and Auditorium.

Our comprehensive line, previously developed to the highest point of efficiency for standard requirements, has as the result of expert study been adapted to meet the new seating problems incident to Junior High Schools, the so-called "Platoon" System, and other current Educational and Administrative changes.

Conveniently situated Warehouses in principal cities are adequately stocked to meet both ordinary and emergency demands.

And so, while the factory is in Michigan, "American" Service is actually Local to you.

**American Seating Company**

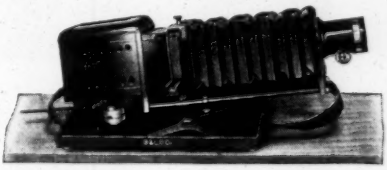
General Offices—1026 Lytton Bldg., CHICAGO

Catalog A-155 will be gladly sent on request



# THE BAUSCH & LOMB OPTICAL CO.

## Announces the new Model BT BALOPTICON



*Model BT BALOPTICON is featured by:*

1. A *Cover-Carrying Case* that is *Practical and Convenient.* The lower or shallow part is integral with the pedestal base. The deep or upper part fits over and completely protects the collapsed lantern.

2. A *Pedestal Base* that permits the lantern to be tilted in two directions. The upward and downward tilt controls the height of the picture on the Screen. The side tilt guarantees a horizontal picture no matter how uneven may be the table or supporting stand.

3. The Standard Bausch & Lomb Optical Equipment, Body Design and Illuminating Unit.

*Write for descriptive literature*

**BAUSCH & LOMB OPTICAL CO., Desk E 156, 635 St. Paul St., Rochester, N. Y.**

# Do You Want To DOUBLE Your Church Income ?

YOU can surely expect a definite sum from every member every Sunday whether present or absent by your application of our family budget system that makes for systematic and more generous giving.

Many records show the adoption of ***Hilliard Church Envelopes*** by Catholic Churches has doubled and trebled Sunday Collections thereby removing the necessity for solicitation for funds by fairs, socials or other troublesome methods.

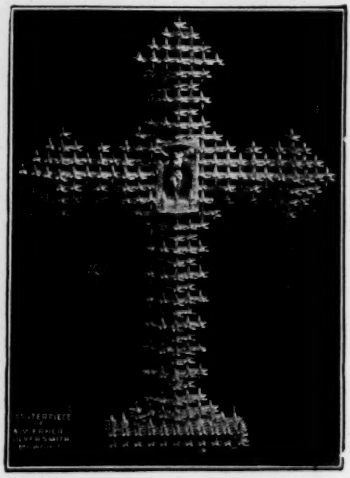
The envelope system can be started any time during the year. We will furnish you with all details and help you make it a success.

SAMPLES AND COMPLETE INFORMATION ON REQUEST

*Write for our Special Offer*

## H. W. HILLIARD CO., Inc.

2665 Main St. Buffalo, N. Y.



# Old Sacred Vessels

Have oftentimes a greater value than their original cost.
Consider the **sentiment** connected with them.
They simply cannot be replaced.
They have been used by your **predecessors.**
They are used by **yourself.**
And will be used by your **successors.**

## Keep Them in Honor

Have them repaired and replated in my factory. Elegant and substantial workmanship at the most reasonable cost.

## A. WERNER, THE SILVERSMITH

**Werner Building** **Established 1888** **Milwaukee, Wis.**

**Manufacturer of Metal Church Goods** **Gold, Silver and Brass Plating**

***Repairing, Altering and Replating***

# This Catalog Sent to You

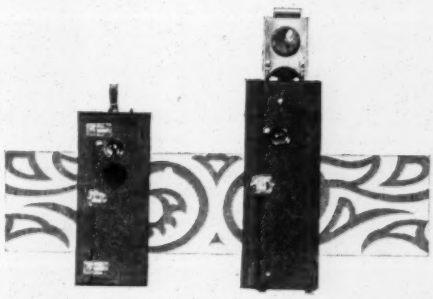
Every Catholic Church, School, Hospital, and Institution interested in attractive, durable, fireproof, sanitary, economical and *guaranteed* floors for both new and old buildings, should write for a copy of this interesting 32-page illustrated booklet.

***A copy is ready for mailing to every reader of the Ecclesiastical Review who writes for it***

## The Marbleloid Company

1405 Printing Crafts Bldg. New York

MARBLELOID
The Universal FLOORING for Modern Buildings



## What to Look For When Buying a Projector

Of course, there are double-acting—triple—reversible sales arguments used in selling inferior projectors; but, after all, before you buy a projector there are only two essentials to consider.

1. The projector you buy must show a clear, distinct picture under the most adverse circumstances.

2. It must stand the abuse that comes to a portable projector in satisfying the needs of its owner day in and day out throughout the years of its life.

The unfailing record of the Portable DeVry to project clear, flickerless and rock-steady pictures, is one reason why you will eventually buy a DeVry.

Whether your throw is 45 feet or 100 feet there is a DeVry to serve your needs. The DeVry Portable for a short throw or the Super DeVry for use in large Auditoriums will fill both of the above essentials, No matter where you are, the DeVry will stand up under the roughest abuse—it will show clear, steady pictures day in and day out—for years.

## The DeVry Corporation

1099 Center St., Chicago, Ill.

***Mail the coupon for information***

**The DeVry Corporation**
**1099 Center St., Chicago, Ill.**

Gentlemen: Please send me without obligation, complete information on

☐ The DeVry Portable Projector
☐ The new Super DeVry

NAME.....

ADDRESS.....

ORGANIZATION.....

CITY..... STATE.....

The leading Church Towers everywhere are being supplied with **Bells**

from the

# MENEELY BELL CO.

220 Broadway New York City — TROY, N. Y.

## KINETIC ORGAN BLOWERS

Are the accepted standard for blowing Church Organs everywhere, because of their quietness of operation, efficiency and steadiness of wind supply.

More Kinetics in use in Catholic Churches than of any other make.

Nearly 15,000 in use in Churches, Residences, Theatres and Public Auditoriums on the finest and largest organs.

*A special Kinetic Blower for student organs*

**Kinetic Engineering Co.**

6066 Baltimore Ave.

Philadelphia, Pa.

New York 41 Park Row | Boston, Mass. 15 Exchange St.

Chicago: 64 E. Van Buren St.

## Malt Coffee

The Finest, Healthiest, and Purest Coffee Substitute—it is all Malt

| | | |
|---|---|---|
| 100 pound | Drums | $7.00 |
| 50 " | " | 4.00 |
| 20 " | Boxes | 1.80 |

## Select Coffee

The Finest Grade

| | | |
|---|---|---|
| 100 pound | Drums | $30.00 |
| 50 " | " | 15.50 |

*Please write for samples and circulars*

**Milwaukee Importing Co.**

Established 1895

506 37th Street — Milwaukee, Wis.

## Stewarts IRON FENCE

STANDARD OF THE WORLD

**Over 300 Substantial Designs**

Iron Fence — Arches — Entrance Gates

Lawn Settees and Vases

for

Cemetery, Church, Hospital, School, Residence Property

*Send for Catalogue*

We are also manufacturing chain-link wire fence

**The Stewart Iron Works Co., Incorporated**

920 Stewart Blk., Cincinnati, Ohio

*"The World's Greatest Iron Fence Builders"*

# CHURCH FURNITURE

## The Tiffin Manufacturing Co.

L. B. 425 Tiffin, Ohio

Incorporated 1874

No. 19 Prie Dieu in oak

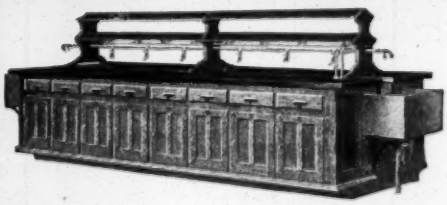
Golden Oak Rubbed Finish, upholstered in Chase leather, Price $10.00.

**ALTARS, PEWS, PULPITS, VESTMENT CASES, ALTAR-RAILINGS, CONFESSIONALS, SANCTUARY BENCHES, ETC.**

**Write for Designs and Prices**

**Always mention Style of Architecture**

# Kewaunee Laboratory Furniture



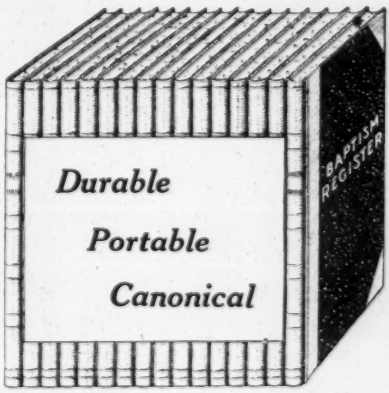
A very complete line of over 500 standardized designs makes it certain that we can supply every Laboratory need with a standard desk, table, bench or sink. This reduces expense, avoids delay and permits you to add to your laboratory equipment only as needs actually justify.

The Kewaunee Book is the standard authority on Laboratory Furniture. Ask for a copy, if interested. Address the home office at Kewaunee.

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS

C. G. Campbell, Treas. & Gen. Mgr.
107 Lincoln St., Kewaunee, Wis.
New York Office, 70 Fifth Ave.
Offices in principal cities

# Church Record Books




## D. P. Murphy Co.

14 BARCLAY STREET
NEW YORK

# Exceptionally Beautiful Hand-Hammered Chalice

This distinctive hand-hammered chalice has all the beauty and charm of the old altar vessels used in the Sixteenth Century. The decoration is pure Gothic style, rich, yet reserved in character. A pleasant variation to hexagonal and other forms is found in the sexfoil base. Made of Sterling Silver, heavily gold plated. Price, including paten and case, $260.00.

***Send for our complete catalogue***

The J. REEKES COMPANY INC.
ART METAL WORK ESTAB. 1870

10 West 50th St. New York, N. Y.

Factory: Providence, R. I.

## St. Louis Bell Foundry

Stuckstede & Bro., Proprietors

2735-37 Lyon Street St. Louis, Mo.

**Finest Grade Church Bells**

Peals and Chimes of Best Quality Copper and Tin

***Catalog free on request***

Twenty years of development has won universal acknowledgment of "Orgoblo" superiority. Recent improvements have made the

## Super "Orgoblo"

**Sturdy : Efficient : Quiet**

Most of the largest and finest American organs are blown by Orgoblos.

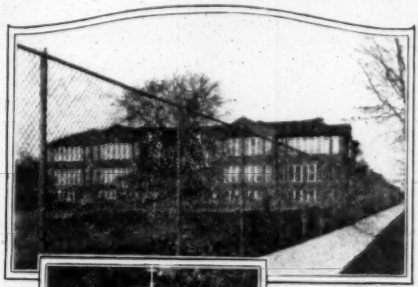
The Orgoblo has won the highest award in every exposition entered.

Special **"Orgoblo Junior"** for reed and student organs.

The Spencer Turbine Co.

The Organ Power Dept.
Hartford, Connecticut

# CYCLONE FENCE



**Cyclone Entrance Arches and Gates** built in either wire or iron to match fencing. Lettering as desired.

*The Mark of Quality Fence and Service*

## "GALV-AFTER"

### Chain-Link Fence Fabric

***For Schools, Colleges, Seminaries, Institutions, Etc.***

Cyclone "Galv-After" Chain Link Fence Fabric, Heavily Zinc-Coated (or Hot-Galvanized) by Hot-Dipping Process AFTER Weaving, is the economical fencing. Lasts years longer than ordinary fabric made of wire galvanized *before* weaving. No annual painting expense. Let us send you complete information. We also manufacture iron fencing and gates in a variety of designs and heights. Catalog on request. Write nearest offices, Dept- 32.

## CYCLONE FENCE COMPANY

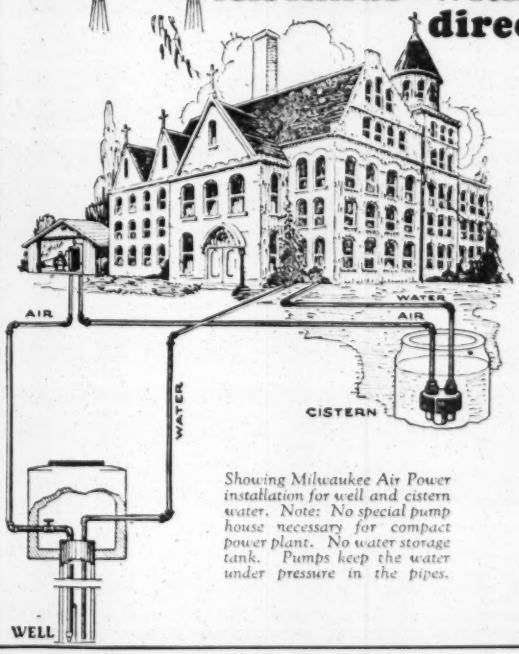
**Factories and Offices**

**Waukegan, Ill.** — **Cleveland, Ohio.**
**Newark, N. J.** — **Fort Worth, Tex.**
**Oakland, Cal.** (*Standard Fence Co.*)
**Portland, Ore.** (*Northwest Fence & Wire Works*)

# WATER

HARD SOFT HOT COLD

## All kinds—with one system—direct from source




*Showing Milwaukee Air Power installation for well and cistern water. Note: No special pump house necessary for compact power plant. No water storage tank. Pumps keep the water under pressure in the pipes.*

Complete water service — water from as many sources as you choose—from the well, from the lake for sanitation and sprinkling, from the cistern for laundry—hard and soft, hot and cold, all this with one Milwaukee Air Power Water System. There is no water storage tank to foul in summer or freeze in winter. Water comes *directly* from source—pure, fresh, healthful. Double cylinder pump keeps pressure on all fixtures equal and powerful. Capacities: 100 to 5,000 gal. per hour.

*Write for name of nearest dealer and for 64-page catalog.*

**MILWAUKEE AIR POWER PUMP CO.**
**35 Keefe Avenue** — **Milwaukee, Wis.**

*Largest exclusive manufacturers of Air Power Pump equipment*

Milwaukee Air Power
WATER SYSTEM
"DIRECT FROM THE WELL"
TRADE MARK

Established 1855

Best Full-Toned

**Church Bells and Peals**

H. Stuckstede Bell Foundry Co.

1312-1314 South Second Street

St. Louis, Mo.

*Correspondence Solicited*

# MITE BOXES

**For Missionary and Special Offerings**

These Boxes are so constructed that the money cannot be removed without destroying the box

*Samples and prices of the various styles sent on request*

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.

Philadelphia, Pa.

**When the Bishop Comes**

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable or the occasion.

Copies should be had by every priest, so it is well to order now.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1305 Arch Street, Philadelphia, Pa.

THE OLD MENEELY FOUNDRY

CHIMES PEALS. CHURCH | & OTHER BELLS

**MENEELY & CO.**

WATERVLIET, N. Y. (West Troy)

# McSHANE

BELLS
CHIMES
PEALS

McSHANE
BELL FOUNDRY CO.
Baltimore, Md., U. S. A. ESTABLISHED 1856

## Van Duzen Bells

**Formerly Van Duzen & Tift**

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.
Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

***Send for catalogue***

## The E. W. Van Duzen Co.

**Buckeye Bell Foundry**

**428-434 East Second Street**

**CINCINNATI - - - OHIO**

## ECCLESIASTICAL ART METAL WORK

Also refinishing of Sacred Vessels
and all kinds of
CHURCH METAL GOODS

Crucifix No. 1665

## Wright Manufacturing Co.

INC.

127–131 Master Street

Philadelphia, Pa.

Ask your dealer for the WRIGHT GOODS

# WINES

We are the largest EXCLUSIVE distributors
of

## Pure Sacramental Wines

In this section of the country

We are happy to refer you to the Chancellor of the Diocese of

| | |
|---|---|
| Buffalo | Altoona |
| Cleveland | Indianapolis |
| Columbus | Ft. Wayne |
| Detroit | Nashville |
| Erie | Pittsburg |
| Grand Rapids | Toledo |

Wheeling, etc.

**Agents for Celebrated Beaulieu Wines**

## The A. J. Hammer Co.

**1653 St. Clair Ave., S. E.**

**Cleveland, Ohio**

## Church Organs

**George Kilgen & Son**

**3817-29 Laclede Ave.**

**St. Louis, Mo.**

**Established 1851**



Wilson

## Make Your Church Buildings Flexible

WILSON Sectionfold Partitions turn large rooms into rooms of just the desired size for classes, special meetings, etc. Adaptable to old buildings as well as new.

*Send for Catalogue No. 18*

Established 1876 Wilson DOORS - PARTITIONS - BLINDS WARDROBES THE J.G. WILSON CORPORATION NEW YORK CITY

The J. G. WILSON Corporation
11 East 36th Street, New York City
*Offices in all principal cities*



## Parish Priests and Christian Burial

*By the*

**Rev. James H. Murphy**

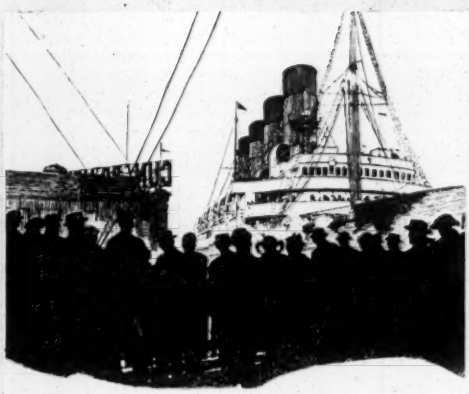
**A SUMMARY OF THE LAW ON CHRISTIAN BURIAL**

**Price Ten Cents**

## American Ecclesiastical Review

**The Dolphin Press**

1305 Arch Street Philadelphia, Pa.



**167**
*Sailings*

to and from Europe have been arranged for by the Cunard and Associated Lines during the coming season.

An unusually heavy traffic is anticipated and early reservations should be made to secure accommodations on our steamers.

Various routes and rates; fares from $115 to $275 and up, according to steamer.

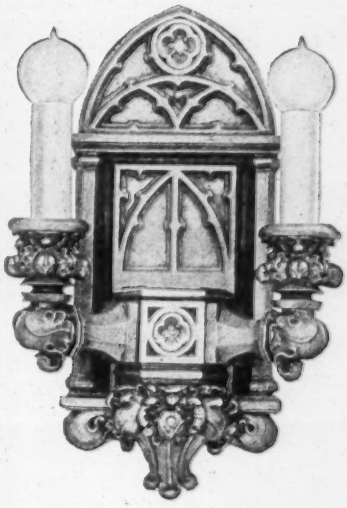
**225,642**
*Passengers*

crossed by our ships during 1923 —*the largest number carried by any Line or group of Lines on the Atlantic.*

**CUNARD**
**and ANCHOR**
**STEAM SHIP LINES**

25 Broadway, New York or Branches and Agencies

REFLECTOLYTE



Type F. I.

REFLECTOLYTE

Lighting Fixtures

COMPLETE EQUIPMENT

From simple inexpensive Unit Types to large Highly Ornate Multiple Fixtures, with Brackets to match; suitable for

CHURCHES, COLLEGES
CONVENTS, SCHOOLS
HOSPITALS and INSTITUTIONS

*Catalog and list of representative Catholic Buildings "Reflectolyte" equipped, on request*

THE REFLECTOLYTE CO.

914 W. Pine St. St. Louis, Mo.

# DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

## THE MEMORIAL SUBLIME

These beautiful toned Chimes exert a powerful influence for the substantial upbuilding of the church by broadcasting the message of Christianity to countless throngs.

Standard Sets, $5,000 to $10,000

Complete information including a tested method for securing Chimes for your church will be sent promptly on request.

J. C. Deagan Inc.
131 Deagan Building
CHICAGO, ILLINOIS

*Established* 1880

# "A Silent Reminder"

to the people of their duty

DENNING'S Combination Holder

The name stands for Quality

*Our*
**COMBINATION NAME FRAME**
and
**HAT HOLDER**
together with
***Our System***
will eliminate financial worries

Mail this Coupon for Information

**DENNING MFG. CO.**
**1777 East 87th St.,**
**Cleveland, Ohio**

Please send me complete information regarding your system.

NAME.....

ADDRESS.....

# "V. B. Specials Pittsburgh Stogies"

It is impossible to get bigger values on the market than the "V. B. Specials Stogies." They are as good as any high-grade cigars and the price is low.

***Inquiries solicited***

## VICTOR BANK
Cigar Manufacturer

6128 Butler Street
PITTSBURGH, PA.

# Iron Fence for Every Purpose

Plain and ornamental entrance gates—all kinds of light iron work. Iron and wire window guards —Balcony Railings—Folding Gates—Gratings —Cellar Doors—Vases—Settees, etc.

***Catalog on request***
***Estimates cheerfully given***
***Orders filled promptly***

## The Cincinnati Iron Fence Co., Inc.

**Established 1905**

3371 Spring Grove Ave. Cincinnati, O.

## Our Lord's Sanctuary

✣ ✣ ✣

The Catholic edifice in its architectural conception should exemplify the strength and character of her Holy Founder. His Gifts, beautifiers of the soul, are best symbolized by embellishments in units which form an integral part of the whole.

The allied ecclesiastical arts possess distinctive characteristics, religiously and technically, necessitating earnest endeavor and practical experience; and should be entrusted only to craftsmen who specialize in one of the distinctive branches. We will be pleased to submit suggestions on stained-glass windows.

Most respectfully yours,

DESIGNERS, . .
IMPORTERS, . .
MANUFACTURERS.

WAGNER-LARSCHEID CO.,
551 EAST WATER ST.,
MILWAUKEE, WISCONSIN

## Tyrolese Art Glass Company and Mosaic Studios

**NEUHAUSER, DR. JELE & COMPANY**

**INNSBRUCK** **CINCINNATI** **VIENNA**

**Established 1861**

**Appointed 1887 by**
**His Holiness Pope Leo XIII:**

Istituto Premiato
dalla Santa Sede Apostolico

Memorial Windows and Art Mosaics; the most perfect artistic execution guaranteed by a reputation of over sixty years' standing. A countless number of works of art in four continents bear witness to the importance of this foremost Institute of Ecclesiastical Art.

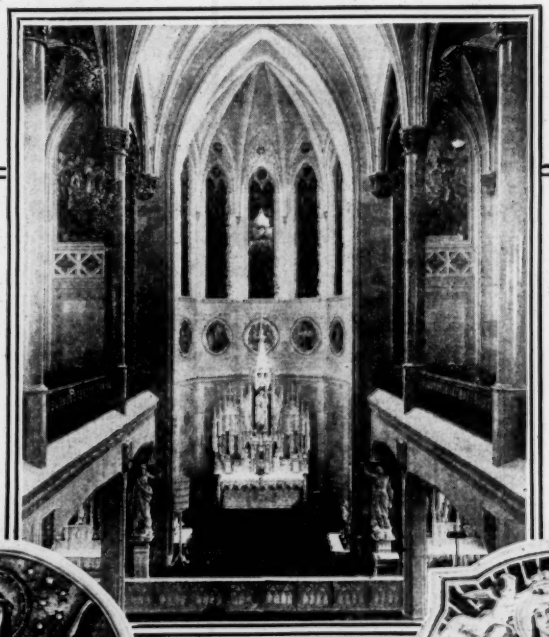
Designs and estimates cheerfully submitted; references gladly given.

Address

## Tyrolese Art Glass Company

**EASTERN REPRESENTATIVE:**
**ART DEPARTMENT, ST. BONAVENTURE'S SEMINARY**
**St. Bonaventure P. O., N. Y.**

**WESTERN REPRESENTATIVE:**
**L. WOSECZEK**
**Artist, Importer**
**289 Erkenbrecher Ave., Cincinnati, Ohio**



*St. Mary Magdalen's Church, Omaha, Neb.*

*Sanctuary painting in St. Stanislaus Church, Meriden, Conn.*

*Painted for St. Cecelia's Church, Whitney, Pa.*

CATHEDRAL, church, or chapel, artistic decoration is more a matter of a suitable decorative plan than of costly execution—more surely a matter of ecclesiastical appropriateness than the mere application of materials.

This is why the specialized experience of the Conrad Schmitt Studios contributes so much to church decoration before a brush touches the work. No cost or obligation is entailed by asking our counsel and estimates or writing us for illustrations of representative work.

# CONRAD SCHMITT STUDIOS

1707 Grand Avenue
MILWAUKEE, WIS.

CHALICE AND PATEN
Sterling Silver
All gold plated, $145.00
Height, 8¾"

OILSTOCK
Sterling gold plated, $13.00
Length 2 inches

HOLY WATER
PENCIL
WITH CLIP
Sterling, $10.00
Length 5½ inches

# GORHAM

In addition to ALTARS, STAINED GLASS and CHURCH FURNISHINGS, there is on view a comprehensive selection of RELIGIOUS ARTICLES PRICED PARTICULARLY LOW for early disposal preparatory to removal.

## THE GORHAM COMPANY

FIFTH AVENUE AT
THIRTY-SIXTH STREET